
EXCERPTA E DISSERTATIONIBUS IN SACRA THEOLOGIA

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ABEL VILLAROJO SOLANO

The Mysteries of the Life of Christ in J. H. Newman

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Universidad de Navarra
Facultad de Teología

Abel VILLAROJO SOLANO

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Presentation

Abstract: The life of Christ, considered as the mystery of salvation, occupies an important place in the writings of Newman. By going through a careful analysis of Newman's varied written works especially his *Parochial and Plain Sermons*, one is able to capture his overriding doctrinal concern: the right approach to the life of Christ in a biblical and creedal way. The Christology of the sermons that is very much imbued with the Scriptures and the Church Fathers has led him to rediscover in the nineteenth century England the perennial relevance of the theology of the mysteries of the life of Christ. And it is here where he coherently unites Christology and Soteriology, dogma and spirituality. In the English theologian's treatment of Christ's Conception up to His Second Coming, three essential aspects are worth noting: first, it is His being the Incarnate God which gives salvific meaning to all His actions; second, all the events of His life are perceived not in a fragmented way for they all form one salvific act; third, these mysteries are wrought in His Person in order to be repeated in every Christian through the mission of His Spirit.

Keywords: J. H. Newman, Life of Christ, Christology.

Resumen: La vida de Cristo, en cuanto misterio de salvación, ocupa un lugar importante en los escritos de Newman. Mediante el análisis atento de sus escritos, especialmente los *Sermones Parroquiales*, se descubre una primordial preocupación doctrinal de Newman: la aproximación adecuada a la vida de Cristo que se fundamenta en la Biblia y en el credo. La cristología de los sermones, muy imbuido de las Escrituras y de los Padres de la Iglesia, es un redescubrimiento en la Inglaterra del siglo XIX de la perenne relevancia de la teología de los misterios de la vida de Cristo. En ella aparecen unidos de modo coherente cristología y soteriología, dogma y espiritualidad. En el tratamiento del teólogo inglés de la vida de Cristo, desde su Concepción hasta la Segunda Venida, se pueden mencionar tres aspectos esenciales: primero, es el ser de Cristo como el Dios Encarnado el que da sentido salvífico a todas sus acciones; segundo, todos los acontecimientos de la vida de Cristo forman un solo acto salvífico y por tanto tratan de un modo unitario y no de manera fragmentada; tercero, los misterios de Cristo han sido realizados con el fin de que puedan repetirse en cada cristiano a través de la misión de Su Espíritu.

Palabras clave: J. H. Newman, La vida de Cristo, Cristología.

At the dawn of the second half of the twentieth century, the scenario of theology has undergone a critical change especially after the Second Vatican Council. It is apparent not only in reference to the subjects being tackled but also to the method and the structure itself being used in the aforesaid theological undertaking. And this is ostensible – according to J. Ratzinger – in the realm of Christology: «Whereas, previously, discussion had centered on the various theories seeking to shed light on the hypostatic union or on particular questions such as Christ's knowledge, now people are asking, 'How is

the christological dogma related to the testimony of Scripture?’ and ‘What is the relationship between biblical Christology, in its several phases of development, and figure of the real historical Jesus?’»¹.

Upon considering this thought-provoking observation, we begin to see a clear indication of the task which theology has to seriously bear today. In the midst of the various «reconstructions» of the figure and message of Jesus Christ for the past decades, we perceive the urgency of rediscovering the right approximation to Christology that is free from all sorts of dichotomy as regards history and faith. In addition, we believe that this can only be possible when we are able to arrive once again at the unified perspective and synthesis in dealing with the Mystery of Christ, which means safeguarding the unity of His Person and His salvific mission.

Such is the need, therefore, for an approach to Jesus of Nazareth, not as a Jewish revolutionary or a mere moral teacher and reformer, but radically the Son of God made Man, the Incarnate Christ. Here a serious attention to *history* is given, but it can never exclude the *faith* of the Church. If this is the actual panorama of Christology today, then we find it opportune to throw light upon an important modern thinker who in the nineteenth century England had already made a diagnosis of the many problems which the future generations would have to deal with.

Blessed John Henry Newman (1801-1890), the English theologian of Oxford, an Anglican convert to Catholicism, and later created cardinal by Leo XIII on May 12, 1879, was a man of profound insight of the reality around him so that he sincerely took the task of responding to the challenges of modern times as a special *mission* he discovered within his lifelong search for the truth². «He who was convinced – says, Venerable Paul VI – of being faithful throughout his life, with all his heart devoted to the light of truth, today becomes an ever brighter beacon for all who are seeking an informed orientation and sure guidance amid the uncertainties of the modern world – a world which he himself prophetically foresaw»³.

Indeed, Newman lived in a particular milieu which already showed some traces of «irreligion» or obscurity of God’s presence that affected him deeply⁴. But then, in no way he failed into a certain kind of pessimism. His distinctive response to the modern world was the «dazzling brightness of the Gospel» that emanates from the mystery of the Incarnation. In a sermon entitled «Religious Joy», preached on Christmas day, Newman simply underscores the true motive of Christian cheerfulness and joyfulness: «It is found, it is brought near

us, in the descent of the Son of God from His Father's bosom to this world. It is stored up among us on earth. No longer need men of ardent minds weary themselves in the pursuit of what they fancy may be chief goods; no longer have they to wander about and encounter peril in quest of that unknown blessedness to which their hearts naturally aspire, as they did in heathen times»⁵.

Amidst the modern appeal for a more subjective approach to religion, Newman came into the defense of the *objectivity* of the Revealed truth of Christ in the light of the Gospels and the Creed of the Church. We, therefore, assert that the truth which Newman was searching for all his life could not be reduced to a mere idea, but a living *Person*. It is worth mentioning here that the key to his conversion – towards «the one true Fold of Christ»⁶, as well as towards a more serious response to a holiness of life – does not lie in a plain intellectual apprehension of certain dogmatic principles; it is grounded on a *real* encounter with the Object of Christian faith.

«In truth – Newman remarks – until we contemplate our Lord and Saviour, God and man, as a really existing being, external to our minds, as complete and entire in His personality as we show ourselves to be to each other, as one and the same in all His various and contrary attributes, 'the same yesterday, today, and for ever,' we are using words which profit not»⁷.

From the outset, it is important to observe that Newman did not come up with a treatise on Christology as such. «Yet anyone familiar with his writings – V. F. Blehl remarks – knows the central place of Christ occupied in his thinking and especially in his preaching. Some of his sermons on Christ present not merely a devotional but a theological vision of the God-man in a few preachers today would imitate. Of course, the Victorian hour-long sermon allowed for such treatment»⁸.

This present work consists of five chapters divided into two parts. In the first part, it is our endeavor to elucidate on Newman's clear dogmatic grasp of *The Mystery of the Person of Jesus Christ*, a theme recurrent in the Fathers of the Church. Contrary to the argument of some contemporaries of Newman who accused him and his fellow Tractarians as unconcerned about the Person of Christ⁹, we observe through his written works a totally different perspective. It is enough that we take into consideration his first monograph *The Arians of the Fourth Century* (1833), followed by his free translations of the *Select Treatises of St. Athanasius* (1842-1844), to grasp the significance of these words: «This historico-dogmatic work employed me for years»¹⁰.

Hence in the first chapter, we find it fundamental to lay the basis of *Newman's Christological approach* which he illustrated not in a single treatise, but in his dispersed Patristic investigations and various sermons. It is here where we delineate his constant emphasis on these essential elements: the One Person of Christ, the Condescension of the Son in His Incarnation, and the theology of the mysteries of the life of Christ.

Newman's treatment of *The Mysteries of the Life of Christ* comprises the second part of this investigation – here we shall illustrate the English theologian's Christological approach to each of these mysteries of Christ. Needless to say, this is where Newman's response to the deficient Christological approach to Christ can be seen well. We would like to underscore that it is in the convergence of Gospel and Creed, dogma and spirituality, that the *unity* of the One Person of Christ and His salvific mysteries becomes evident.

In the second chapter, we shall illustrate Newman's treatment of *The Mysteries of Jesus' Infancy and Hidden Life*, and where the divine origin of Jesus is highlighted. From the Conception and Birth of Christ up to His Hidden Life in Nazareth, we observe how he safeguards the theme of the divine Person of Christ – giving salvific meaning and virtue to all the circumstances of His sojourn on earth.

The third chapter would elucidate on *The Mysteries of Jesus' Public Ministry*. Certainly, without the precision of the Christological dogma defined and professed in the Church, the *verba et gesta* of Jesus of Nazareth would be seen as sheer historical data of a man who lived in the past and not strictly speaking the *mysteries* of the Incarnate God¹¹. Newman emphatically posits: «Accordingly, whatever our Lord said or did upon earth was strictly and literally the word and deed of God Himself. Just as we speak of seeing our friends, though we do not see their souls but merely their bodies, so the Apostles, Disciples, Priests, and Pharisees, and the multitude, all who saw Christ in the flesh, saw, as the whole earth will see at the last day, the Very and Eternal Son of God»¹².

It can be observed that chapter four is the most exhaustive part of this thesis. Here we try to bring out Newman's understanding of *The Paschal Mystery of Jesus*, with a clear insistence on His divinity. Thus, the passion, death, descent into hell, and resurrection of Christ, all this is considered in the light of His Being the «Incarnate God». Such has always been his Christological standpoint: «It is the very idea, that He is God, which gives a meaning to His sufferings»¹³. To realize Christ's death as the atonement for sins and His rising from the dead as an event which has evinced «His divine original»¹⁴, it has to

be made clear that this is only possible when it is a matter of the death and resurrection of the Incarnate God – not a mere martyr.

In the last chapter, we shall further note that by throwing light on the other facets of the Paschal Mystery, that is, *From the Ascension to the Second Coming of Christ*, we do not merely complete the last pieces of a puzzle. Our task, therefore, lies in recognizing how Newman insists on the unity of the economy of salvation¹⁵. As I. Ker puts it, «one of the most impressive aspects of Newman's integrated theology is his balanced view of the whole mystery of redemption beginning with the Incarnation and concluding with Pentecost»¹⁶.

Through the two-fold consideration of this study, it is our aim to have a sound grasp of Newman's emphasis on the One Person of Christ (Part I) as his underlying Christological principle in dealing with the mysteries of the life of Christ (Part II). Now, by concentrating on the second part of this work, we hope to make it clear that this thesis pretends to delineate as well as to illustrate Newman's understanding of the mysteries of the life of Jesus which is to be found not in a single essay but in his varied written works.

The excerpt which follows is taken from the second part of the thesis, entitled *The Mysteries of the Life of Christ*. Here we aim at being able to come up with a brief summary of the four chapters of this study which treat Newman's contemplation of the mysteries of Christ's Conception up to His Second Coming.

To my thesis director, Prof. Dr. José Morales, I wish to acknowledge his willingness to guide me in this undertaking to learn from the gentle scholarship and holiness of this great English Blessed, John Henry Newman.

Notes of the Presentation

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10. *Apo.*, p. 82.
11. Cfr. NEWMAN, J. H., *Essays Critical and Historical*, vol. II, Longmans, Green and Co., London, 1914, p. 188.
12. *P.S.*, III, no. 12, p. 588.
13. NEWMAN, J. H., *Discourses to Mixed Congregations*, Longmans, Green and Co., London, 1929, p. 321.
14. *P.S.*, II, no. 13, p. 317.
15. Cfr. STRANGE, R., *Newman and the Gospel of Christ*, p. 133.
16. KER, I., «Newman and the Postconciliar Church», in JAKI, S. L., *Newman Today: Papers Presented at a Conference on John Henry Cardinal Newman*, Ignatius Press, San Francisco, 1989, p. 137.

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Abbreviations of the Thesis

The following abbreviations are used for the works of John Henry Newman that are frequently cited in this thesis. These are for the most part the ones found in RICKABY, J., *Index to the Works of John Henry Newman*, Christian Classics, Westminster, 1977.

As to the *Parochial and Plain Sermons* which comprise the major part of this work, for practical purposes as can be observed in recent monographs on Newman, we prefer to use the one published by Ignatius Press in 1997 (all eight volumes in one), here cited by vol. and sermon no.

<i>Apo.</i>	<i>Apologia Pro Vita Sua</i> (London, 2004)
<i>Ari.</i>	<i>The Arians of the Fourth Century</i> (Westminster, 1968)
<i>Ath.</i> , I, II	<i>Select Treatises of St Athanasius in Controversy with the Arians</i> , vols. I-II (Westminster, 1887)
<i>Dev.</i>	<i>An Essay on the Development of Christian Doctrine</i> (Westminster, 1968).
<i>D.A.</i>	<i>Discussions and Arguments on Various Subjects</i> (London, 1911)
<i>G.A.</i>	<i>An Essay in Aid of a Grammar of Assent</i> (London, 1870)
<i>Jfc.</i>	<i>Lectures on the Doctrine of Justification</i> (London, 1908)
<i>M.D.</i>	<i>Meditations and Devotions</i> , ed. I. Ker (New York, 2010)
<i>Mix.</i>	<i>Discourses Addressed to Mixed Congregations</i> (London, 1929)
<i>O.S.</i>	<i>Sermons Preached on Various Occasions</i> (Westminster, 1968)
<i>P.S.</i> , I-VIII	<i>Parochial and Plain Sermons</i> , vols. I-VIII (San Francisco, 1997)
<i>S.D.</i>	<i>Sermons Bearing on Subjects of the Day</i> (Westminster, 1968)
<i>S.N.</i>	<i>Sermon Notes of John Henry Cardinal Newman, 1849-1878</i> , eds. Fathers of the Birmingham Oratory (Leominster, 2000)
<i>U.S.</i>	<i>Fifteen Sermons Preached Before the University of Oxford</i> (London, 1970)

The Mysteries of the Life of Christ

As we turn to consider our contribution to the actual studies on the person and thought of Newman, we say that it lies in our endeavor to illustrate and to analyze his approach to the *Mysteries of the Life of Christ* in the nineteenth century England, which is found primarily in his sermons – in a word, in his preaching. It is here where he would put into evidence the devotional undertone of this kind of approach, but above all its intensely dogmatic content, akin to that of the Church Fathers. We recall that when Newman began those parochial sermons as Vicar of St. Mary's, his contemporaries remarked that «he made Oxford feel as though one of the early Fathers had come back to earth»¹.

True enough, it has to be borne in mind that in Newman, one cannot find an «original» approach to Christology, for he only aimed at being «Patristic» in his method where faith and reason, theology and spirituality, all converge together as one search for the face of Christ. Here, we find it fitting to quote the very words he used in exhorting his congregation towards the end of his sermon «The Humiliation of the Eternal Son». In this text, we catch a glimpse of his theological endeavor to rediscover the *theology* of the mysteries of the life of Christ: «May God, even the Father, give us a heart and understanding to realize, as well as to confess that doctrine into which we were baptized, that His Only-begotten Son, our Lord, was conceived by the Holy Ghost, was born of the Virgin Mary, suffered, and was buried, rose again from the dead, ascended into heaven, from whence He shall come again, at the end of the world, to judge the quick and the dead»².

For the English theologian, it is not enough that we «confess» the doctrine by which we were baptized, it is necessary as well to ask the Father's assistance that we be able to «realize» the meaning of the words we profess through an authentic contemplation of the Object of our faith, Jesus Christ, God and Man³.

Looking into the writings of Newman, one would easily observe how he posed certain Christological questions in view of the different events in the history of Jesus. Thus, the mysteries of Christ's life could be perceived not as a chain of events without any internal connection, but a *unity* – a mystery full of facets yet interconnected with each other, for these are but the one salvific act of the Incarnate Son of God.

As we go through a detailed exposition of each of the mysteries of Christ's life, we would observe an overriding concern in Newman's preaching: the *sacred history* of Jesus in the Gospels is written for «our benefit», first, for us to understand even deeply His salvific mysteries wrought for our sake, and second, for us to be able to realize that these mysteries are meant to be repeated in us through the Holy Spirit.

1. JESUS' INFANCY AND HIDDEN LIFE

It is worth underlining that in Newman, the use of an even more scientific method in delving deeper into the study of the historicity of Jesus of Nazareth – a fact which was already evident in his time – should not mean the dissolution of the Christological dogma⁴; for him what was formidable was to be able to arrive at «a deeper comparison of history with doctrine»⁵.

Newman had always been consistent in stressing the need for reverence in dealing with the Gospel narratives. It was clear for him that what is being contemplated in the Scriptures is not a mere man but the Son of God made man. Thus he postulates: «Another instance is the careless mode in which men speak of our Lord's earthly doings and sayings, just as if He were a mere man. He was indeed, but He was more than man: and what man does, but then those deeds of His were the deeds of God – and we can as little separate the deed from the Doer as our arm from our body. But, in spite of this, numbers are apt to use rude, familiar, profane language, concerning their God's childhood, and youth, and ministry, though He is their God»⁶.

1.1. *The Conception and Birth of Christ*

The infancy narratives that we read in the Gospels have always been fundamental in understanding the entire Mystery of the Incarnate Christ, His Person and His Mission. In the conception and birth of Christ, Newman lays the theological basis to understand the unfolding circumstances of the life of

Jesus of Nazareth. Hence through his various Christmas sermons, we observe how he sheds light on the *divine origin* of Jesus⁷.

Now, as Newman implies the verb «condescend», he establishes the ground for his theological approach, maintaining always the gratuitousness and freedom of God's act of revelation and salvation. Indeed, he was clearly concerned with the distinction, and at the same time, with the inseparability between the doctrine of Creation and Redemption which can be rightly grasped in the light of the doctrine of the *Synkatabasis* of the Eternal Son⁸.

Certainly, for the English theologian, it is always crucial to stress on the doctrine of the preexistence of Christ: «He it was who created the worlds; He it was who interposed of old time in the affairs of the world, and showed Himself to be a living and observant God, whether men thought of Him or not». To insist on the radical novelty of the Incarnation of the Son, he continues: «Yet this great God condescended to come down on earth from His heavenly throne, and to be borne into His own world; showing Himself as the Son of God in a new and second sense, in a created nature as well as in His eternal substance. Such is the first reflection which the birth of Christ suggests»⁹.

With these words we grasp Newman's true avowal of the Christological dogma: the preexistence of the Son is highlighted, and the radical truth of His becoming perfect man is at the same time not being obscured. He makes it clear at once that without ceasing to be the One Divine Person of the Son, Christ became the Son of Mary in His created nature, that is, in His humanity¹⁰.

«And when He came into the world, He was a pattern of sanctity in the circumstances of His life, as well as in His birth»¹¹. With this text from a Christmas sermon «The Mystery of Godliness», Newman establishes a clear parallelism between Christ and us. He would elucidate on the mystery of the birth of Jesus by dwelling on Hebrews 2:1 in order to underline the essential convergence between the «Sanctifier» and the «sanctified». Thus we recognize that Christ's birth is not to be considered a mere parcel of His salvific mission¹².

In this regard, Newman strikingly notes that «our Saviour's birth in the flesh is an earnest, and, as it were, beginning of our birth in the Spirit». To elucidate further on this point, he says: «It is a figure, promise, or pledge of our new birth, and it effects what it promises. As He was born, so we are born also; and since He was born, therefore we too are born. As He is the Son of God by nature, so we are sons of God by grace; and it is He who has made us such. This is what the text says; He is the 'Sanctifier', we the 'sanctified'»¹³.

By emphasizing man's «new birth» in Christ's own birth, Newman certainly brings to mind that this event in the life of Jesus is *salvific* for according to him «it effects what it promises». This does not mean, however, that our author is detaching the birth of Jesus from the consummation of His work of salvation in His Paschal mystery. The stress laid on the birth of the «All Holy» precisely leads us to the act of salvation wrought by Christ seen as a whole. Now we come to a basic assumption of Newman's treatment of this mystery with a striking question: «How then could the Son of God have come as a Holy Saviour, had He come as other men? How could He have atoned for our sins, who Himself had guilt? or cleansed our hearts, who was impure Himself?»¹⁴ These words would only demonstrate Newman's grasp of the doctrine of Christ's impeccability¹⁵.

In the midst of the erroneous teaching of the Gnostics of the early centuries of Christianity which undermined the truth of Christ's Incarnation and the reality of sin, the Catholic doctrine of Mary as the «New Eve» became a touchstone¹⁶. And upon considering the contemporary milieu marked by the tendency to reduce the miracles of the Gospels as «myths», then Newman's position becomes all the more significant. «It can be stated – says I. Ker – with categorical certainty that the opinion of certain modern theologians, including Catholic theologians, that the virginal conception is not central to Christianity would have profoundly shocked Newman»¹⁷.

Newman consistently avows the historicity¹⁸ and the revealed truth of the miraculous conception of Christ is a work of the omnipotent God, so that faith is necessary for man in order to personally respond to such a sublime mystery. He emphatically states: «This thought is very important to us at this day, because it will be a means of sustaining our faith. Why do you believe all the strange and marvelous acts recorded in Scripture? Because God is almighty and can do them. Why do you believe that a Virgin conceived and bore a Son? Because it is God's act, and he can do anything»¹⁹.

Interestingly, the English theologian continues to delve into the Catholic doctrine which teaches that the birth of the Son of God is absolutely gratuitous on the part of God, and that it is directed towards man's sanctification in Christ by His Spirit. Thus he would further remark: «This is the great Mystery which we are now celebrating, of which mercy is the beginning, and sanctity the end... He needed not a human nature for Himself – He was all-perfect in His original Divine nature; but He took upon Himself what was ours for the sake of us»²⁰.

1.2. *The Presentation of Jesus*

In a sermon «Secrecy and Suddenness of Divine Visitations», preached on the feast of the Purification of Mary, Newman states: «Our Saviour was born without sin. His Mother, the Blessed Virgin Mary, need have made no offering, as requiring no purification. On the contrary, it was that very birth of the Son of God which sanctified the whole race of woman, and turned her curse into a blessing. Nevertheless, as Christ Himself was minded to ‘fulfil all righteousness,’ to obey all ordinances of the covenant under which He was born, so in like manner His Mother Mary submitted to the Law, in order to do it reverence»²¹. These very words would sum up the meaning behind this mystery in the life of Christ, and which can be seen in the light of His one act of obedience.

Alongside this point, another sermon worth noting is one which bears the title «Ceremonies of the Church». Newman uses the text from Matthew 3:15 as the point of departure in his reflection on the theological significance of the rite of the Circumcision of Jesus, and that which can be encompassed within His act of «fulfilling all righteousness». Here the English theologian is chiefly concerned with pointing out that behind the external gestures of Jesus in complying with the Mosaic Law, what is being revealed is the continuity between the old covenant and the new covenant: «And those ordinances which Moses himself was commissioned to appoint, had still greater claim to be respected and observed. It was on this account that He was circumcised, as we this day commemorate; in order, that is, to show that He did not renounce the religion of Abraham, to whom God gave circumcision, or of Moses, by whom it was embodied in the Jewish Law»²².

The submission therefore of the Holy Family of Nazareth to these observances of the Mosaic Law is a manifestation of a profound understanding of the mission of Christ as the Messiah since He has come not to abolish the Law and the Prophets but to bring God’s historical revelation into its fullness and perfection. Newman simply leads us to the very theological kernel of this «event in our Saviour’s infancy»: «The chief importance of this event consists in its being a fulfillment of prophecy»²³.

It is through the messianic prophecies that Newman sees the meaning of this event particularly in Malachi 3:1. For our author, in the Presentation of Jesus, this prophecy comes to fulfilment. According to the text, Malachi had announced the Lord’s visitation of His Temple in these words, «The Lord

whom ye seek shall suddenly come to His Temple». Our author further explains that this prophecy was fulfilled not only once but variously during the entire ministry of Jesus; nevertheless, it had its first accomplishment in the Presentation of the Infant Jesus²⁴.

True enough, in the canticle of Simeon, what is highlighted is the soteriological meaning of this event. Jesus Christ is presented here being the awaited «Saviour» of mankind. Newman tries to explain in the light of Christ's Presentation in the Temple, the key to understanding the life and mission of Christ: «Yet all this that happened was really the solemn fulfillment of an ancient and emphatic prophecy. The infant in arms was the Savior of the world, the rightful heir, come in disguise of a stranger to visit His own house»²⁵.

1.3. *The Epiphany*

For the English theologian, the Epiphany is a special season set apart for adoring Christ in His glory as King. With these words we conjecture that the first thing that Newman wants to inculcate in the minds of his congregation on the feast of the Epiphany is the revealed truth of the manifestation of Christ's Kingship whom we ought to adore as the Object of our faith²⁶: «The word may be taken to mean the manifestation of His glory, and leads us to the contemplation of Him as a King upon His throne in the midst of His court, with His servants around Him, and His guards in attendance». Newman's emphasis on the contemplation of Christ as the Object of the Christian worship is worth underlining since it highlights one of the Offices of Christ as the One Mediator, that is, His being a King. He continues: «Then only, during His whole earthly history, did He fulfil the type of Solomon, and held (as I may say) a court, and received the homage of His subjects; viz. when He was an infant»²⁷.

It calls our attention how Newman describes the peculiarity of the reign of Christ in manifesting its glory precisely in the paradox of His humiliation. After having established the truth of Christ's being a King, he seems to make an interesting shift: the reign of Jesus Christ transcends this world, and that to truly reign, He has to pass through the Cross: «He has reigned ever since; nay, reigned *in* the world, though He is not in sensible presence in it – the invisible King of a visible kingdom – for He came on earth but to show what His reign would be, after He had left it, and to submit to suffering and dishonour, that He *might* reign»²⁸.

1.4. *The Hidden Life of Christ*

Looking into the Gospel narratives there seems to be a bracket or a reverential silence on this particular course of the life of Jesus. Nevertheless, this does not mean that it is less relevant within the entire perspective of the history of salvation – the thirty years of Christ's hidden life can never be devoid of meaning. Among Newman's sermons, it is significant to highlight one entitled, «Christ Hidden from the World». Here he eloquently elucidates on the *theology* that lies behind these years in Christ's life, needless to say, the mysteries that cover the most part of His earthly existence: «Of all the thoughts which rise in the mind when contemplating the sojourn of our Lord Jesus Christ upon earth, none perhaps is more affecting and subduing than the obscurity which attended it. I do not mean His obscure condition, in the sense of its being humble; but the obscurity in which He was shrouded, and the secrecy which He observed»²⁹.

Interestingly, from the glory of Jesus' infancy, Newman would stress on these hidden years during which «the Sun of Righteousness was clouded». He observes that during these years of apparent silence in the life of Christ which has «no diffused radiance», the life of obedience of the Incarnate Son is revealed through His subjection to Mary and Joseph: «And He went down with His parents, and came to Nazareth, and was subjected unto them». In the light of Luke 2:51, our author considers it fundamental to dwell on the Son of God's humiliation which is manifested in the office He freely assumes as *Servant*: «His subjection and servitude now began in fact. He had come in the form of a servant, and now He took on Him a servant's office. How much is contained in the idea of His subjection! and it began, and His time of glory ended, when He was twelve years old»³⁰.

Newman, in meditating the mystery of the hidden life of Christ, would heighten the greatness that entails the ordinary course of man's life: «For the three last years of His life, He preached the Gospel, I say, as we read in Scripture; but He did not begin to do so till He was thirty years old. For the first thirty years of His life, He seems to have lived, just as a poor man would live now. Day after day, season after season, winter and summer, one year and then another, passed on, as might happen to any of us. He passed from being a babe in arms to being a child, and then He became a boy, and so He grew up 'like a tender plant', increasing in wisdom and stature; and then He seems to have followed the trade of Joseph, His reputed father; going on in an ordinary way without any great occurrence, till He was thirty years old»³¹.

It is without any doubt that after having pointed out the ordinary life of Jesus of Nazareth, Newman underscores the transcendence of these years as an integral part of the mystery of the Incarnate Son. These years of the life of Jesus could not just be taken for granted since they reveal the radicality of God who enters into the drama of humanity apparently one among the many, and yet during these years He was sanctifying the world.

Here we see Newman's approach to the hidden years of Christ as a mystery, and yet it reveals the salvific meaning of the ordinary life. In addition to this, he would point out that the «nearness» of the Son of God during these years reveals the importance of a life hidden in God. True enough, that certain tinge of ordinariness in the course of man's life can never be viewed without a deeper meaning for it was lived out by the Incarnate God Himself. Hence, the greatness of the ordinary life becomes clear when it is mirrored in the very life of Jesus of Nazareth. Newman succinctly notes: «I am talking of the ordinary condition of people in private life, such as our Saviour was for thirty years; and these look very like each other»³².

2. JESUS' PUBLIC MINISTRY

In the mysteries of the Public ministry of Christ we will see how Newman manifests with certain transparency that from Baptism to Transfiguration, the one *Subject* of these actions is no other than the Incarnate God Himself, giving a soteriological meaning to all these events. Such underlying Christological premise is decisive in being able to grasp the meaning of the Gospel narratives of the life of Jesus of Nazareth, and this is precisely what the English theologian thought to be lacking among his contemporaries.

Alongside his evaluation of the Christological approach of his contemporaries, he pinpoints this serious problem: «In consequence we are too often led, as a matter of necessity, in discoursing of His words and works, to distinguish between the Christ who lived on earth and the Son of God Most High, speaking of His human nature and His divine nature so separately as not to feel or understand that God is man and man is God»³³.

2.1. *The Baptism of Jesus*

In a sermon entitled «Ceremonies of the Church», Newman alludes to the mystery of Christ's baptism in the Jordan: «When our Lord came to John to be baptized, He gave this reason for it». This is such a compact sentence as one

might wish of his contemplation of this mystery which is based on Matthew 3:15: «Suffer it be so for now: for thus it becometh us to fulfill all righteousness». Upon considering this text, our author postulates how Christ willed to go through the Jewish Law in view of His salvific mission, that He comes into the world to redeem man not in the abstract, but within the concrete history of the people of Israel. In a remarkable way Newman puts these words in the mouth of Christ: «It is becoming in Me, the expected Christ, to conform in all respects to all the rites and ceremonies of Judaism, to everything hitherto accounted sacred and binding»³⁴.

For the English theologian, the *verba et gesta* of Jesus at Baptism can be deeply understood in the light of His act of fulfilling all that was prophesied about Himself as the awaited Messiah of Israel. His coming cannot be perceived as a rupture of the Old Covenant but a continuation of it. He writes: «Hence it was that He came to be baptized, to show that it was not His intention in any way to dishonour the Established Religion, but to fulfil it even in those parts of it (such as Baptism) which were later than the time of Moses; and especially to acknowledge thereby the mission of John the Baptist, His forerunner». Newman aims at explaining further that Jesus' Baptism simply reveals «the reverence with which He regarded the religion which He came to fulfill. St. Paul speaks of Him as 'born of a woman, born under the Law' and it was His custom to observe the Law, like any other Jew»³⁵.

As Newman accentuates the novelty, uniqueness, and definitiveness of Christ's Revelation within the historical context of the Jewish people, he would at the same time give emphasis on the *universality* of His salvic mission, and which the true Israel is bound to proclaim into the world. Here we see that the fulfilment of righteousness done by Jesus all throughout His life is not limited to the Jewish people, but to all men who long for salvation. Indeed, Christ is the «Deliverer of the human race through the Jewish nation had been promised from time immemorial»³⁶.

Another important element brought about by Newman in treating this particular mystery is its being a true *epiphany* of the mystery of the One and Triune God. In a Patristic undertone, he remarks: «Such too, is the account of His baptism, which forms the Second Lesson of the feast of the Epiphany, when the Holy Ghost descended on Him, and a Voice from heaven acknowledged Him to be the Son of God»³⁷. Thus, we come back to the bottom line of this consideration of the mystery of Christ: only in the light of His person as the Incarnate God can we see this particular event in the Jordan River as part of His one saving mission.

As Newman recurrently establishes the continuity of the mission of Jesus with that of the history Israel, he never fails to accentuate the soteriological meaning of the mystery of Jesus' Baptism: «Every holy rite of the law did He go through for our sakes»³⁸.

2.2. *The Temptations of Jesus*

From the outset, we take note that, Jesus, by allowing Himself to be tempted, reveals His perfect humanity. Newman notes: «Before He came on earth He could not be tempted of evil; but afterwards He had a man's heart, a man's tears, and a man's wants and infirmities». With these words from his sermon «The Humiliation of the Eternal Son», while he safeguards the humanity of Christ, the stress on the divinity also becomes patent. And so he continues: «His Divine Nature indeed pervaded His manhood, so that every deed and word of His flesh savoured of eternity and infinity; but on the other hand, from the time He was born of the Virgin Mary, he had a natural fear of danger, a natural shrinking from pain, though ever subject to the ruling influence of the Holy and Eternal Essence which was in Him»³⁹.

From the Baptism of Jesus, we observe how Newman delineates the enigmatic «connections» that can be found in the different circumstances, words and actions of the life of Jesus. One remarkable aspect evident in his approach to the mysteries of the life of Jesus is the emphasis that he puts on the inherent link between the Baptism of Christ and His Temptations in the desert⁴⁰. The interesting detail which we shall observe below shows how Newman's Christological approach is essentially related to Pneumatology: «After the voice from heaven had proclaimed, 'This is My beloved Son, in whom I am well pleased', 'immediately', as St. Mark says, 'the Spirit driveth Him into the wilderness'. As if there were some connection, beyond our understanding, between His baptism and temptation, the first act of the Holy Spirit is forthwith to 'drive Him' (whatever is meant by the word) into the wilderness»⁴¹. Our author never dismisses the approach to the mystery of Christ always with a sense of awe and wonder. The whole life of Jesus cannot be simply stripped off its mysteriousness⁴².

Another relevant facet of his understanding of the Temptations of Jesus can be observed in this text which only proves the Patristic approach by which he meditates on the Gospels: «Yet what his thoughts and designs were we cannot even conjecture. All we see is a renewal, apparently, of Adam's temptation, in the person of the 'second Man'»⁴³. Certainly, the Pauline doctrine of

Jesus Christ as the «New Adam» is unmistakably a fundamental principle for Newman in his contemplation of the mystery of the Temptations. For him, Christ «raised the condition of human nature, by submitting it to trial and temptation; that what it failed to do in Adam, it might be able to do in Him. Or, in other words, which it becomes us rather to use, He condescended, by an ineffable mercy, to be tried and tempted in it; so that, whereas He was God from everlasting, as the Only-begotten of the Father, He took on Him the thoughts, affections, and infirmities of man, thereby, through the fulness of His Divine Nature, to raise those thoughts and affections, and destroy those infirmities, that so, by God's becoming man, men, through brotherhood with Him, might in the end become as gods»⁴⁴.

Moreover, it has to be stressed here that the victory of Christ in the midst of Satan's temptations reveals His divinity and anticipates His ultimate victory by His Death and Resurrection. At the same time, it gives guarantee to man's victory over the snares and temptations of the Devil, that is, when he is united to Christ. Succinctly, Newman explicates this point: «*Man* cannot overcome the devil, Christ only overcomes him»⁴⁵.

In Newman's sermons, we can grasp the profundity of his theology of the Incarnation which elucidates why all the words and actions of Jesus can never be devoid of its transcendent merit for the salvation of men. Now, to further illustrate the Patristic tone of his reflections, we have this explicatory text which evinces how in his defense of the divinity of Christ, the perfect humanity is at the same time safeguarded: «As I have said, it was necessary that we should, one and all, have the same original nature, in order to be redeemed by Him; for, in order to be redeemed, we must all have that nature which He the Redeemer took. Had our natures been different, He would have redeemed one and not another. Such a common nature we have, as being one and all children of one man, Adam; and thus the history of our fall is connected with the history of our recovery. Christ then took our nature, when He would redeem it; He redeemed it by making it suffer in His own Person; He purified it, by making it pure in His own Person»⁴⁶.

2.3. *The Preaching of the Kingdom of God*

«Our Lord rested His teaching, not on the concurrence and testimony of His hearers, but on His own authority. He imposed upon them the declarations of a Divine Voice»⁴⁷. These words of Newman coming from a review

written in 1866 entitled «An internal Argument for Christianity», gives us a glimpse of how he understands the mystery of Christ's proclamation of His Kingdom.

Without doubt, Newman speaks of God's Kingdom never as an external reality separate from Christ. For him, in it all its radicalness, Christ brought within His very own Person the Kingdom which He proclaimed: «Accordingly, whatever our Lord said or did upon earth was strictly and literally the word and deed of God Himself»⁴⁸.

Here it is important to underline that what makes Jesus' mission singular was that He was not a simple messenger or a mere prophet. God's Kingdom was not something external to Himself, but present in His own Person as the Messiah of Israel so that the manner by which He speaks of the Kingdom cannot be equated with a mere political leader among the Jews who revolted against the Romans: «In His cradle He had been recognized by the Eastern sages as their King; the Angel announced that He was to reign over the house of Jacob; Nathanael, too, owned Him as the Messiah with a regal title; but He, on entering upon His work, interpreted these anticipations in His own way, and that not the way of Theudas and Judas of Galilee, who took the sword and collected soldiers about the – nor the way of the Tempter, who offered Him all the kingdoms of the world»⁴⁹.

Now, one remarkable detail worth mentioning here is this: «Even when a servant, Christ spoke with the authority of a king». Though He was a poor man, His words and actions were not like that of an ordinary teacher imbued with mere political motives. As Newman would put it, by looking into the Gospels, the words of Jesus' «were not the words of one who courted popularity»⁵⁰.

As a matter of response to the problem raised by the historian Edward Gibbon on account of his attempt to explain the origin of Christianity in secular terms, Newman would make this thought-provoking remark which highlights the spiritual character of Christ's Mission and His Church: «According to our Lord's announcements before the event, Christianity was to prevail and to become a great empire, and to fill the earth; but it was to accomplish this destiny, not as the victorious powers had done, and as the Jews expected, by force of arms or by other means of this world, but by the novel expedient of sanctity and suffering»⁵¹.

Remarkably, Newman never neglects the personal dimension on the part of the believer who desires to be a part of Christ's Kingdom. The call to interior

conversion was patent in his sermons, and yet it is important to note that such emphasis does not lead to plain moralism. Newman, in dealing with the subject of God's Kingdom, underscores both Christ's call for sanctification which He Himself is the Sanctifier and the call for man's free response to this gift of sanctification as an act of faith⁵². All throughout this elucidation of the mystery of Christ's preaching of His Kingdom, the emphasis is not placed on man alone to the point of excluding God out of the picture. In a concise manner, Newman remarks: «Such is the Kingdom of God; Christ is the centre of it»⁵³.

Already in the time of Newman, there were those who spoke of the «Kingdom» as something figurative, and therefore not real. As to this defective biblical approach, he would forcefully remark in his sermon «The Kingdom of the Saints» which brings to mind the depth of his Ecclesiology: «Infidels often object to us, that our interpretation of the Scripture prophecies concerning Christ's Kingdom is after all but allegorical, and therefore evasive. Not so; we are on the whole willing to take our stand on their literal fulfillment. Christ preached 'the Kingdom of God was at hand'. He founded it and made Peter and the other Apostles His Vice gerents in it after His departure, and He announced its indefinite extension, and its unlimited duration. And, in matter of fact, it exists to this day, with its government vested in the very dynasty which His Apostles began, and its territory spread over more than the world then known to the Jews»⁵⁴.

2.4. *The Transfiguration of Jesus*

In one of Newman's sermons we find this allusion to the mystery of Christ's Transfiguration as a revelation of the «high truth» of His constant oneness with His Father even after the Incarnation: «To many persons this portion of the Sacred History may have appeared without object or meaning. It was, in one sense, a miracle; yet it had no beneficent purpose or lasting consequence, as is usual with our Lord's miracles, and it took place in private. But, surely, it is of a doctrinal nature, being nothing less than a figurative exhibition of the blessed truth contained in the texts under review, a vision of the glorious Kingdom which He set up on the earth on His coming»⁵⁵. Now, in Newman's *Essays on Miracles*, we find another remark worth mentioning here: «The transfiguration, if it need be mentioned, has a *doctrinal* sense, and seems besides to have been intended to lead the minds of the Apostles to the consideration of the Spiritual Kingdom»⁵⁶.

As we search for a deeper comprehension of the doctrinal meaning of this mystery, it is significant how Newman leads us to the context of Christ's prayer to the Father where He reveals His divine identity. In a Catholic sermon «The World and Sin» preached during the Second Sunday of Lent in 1848, Newman spots an interesting «contrast» between the scenario of the prayer of Jesus during His Transfiguration at Mount Tabor and His agony in Gethsemane. Here he speaks of the event of the Transfiguration of Jesus as a revelation of Christ's glory being the Incarnate Son: «So He remained communing with His Father, ministered to by Moses and Elias, till a voice came from the cloud, which said, 'This is My beloved Son, hear ye Him'». ⁵⁷

In a sermon entitled «The Mystery of Godliness», Newman would postulate another decisive point which we have to consider in the contemplation of this particular mystery: «On His transfiguration 'His face did shine like the sun' and 'His raiment became shining, exceeding white as snow', 'white and glistening'. (...) Such was our Lord's holiness because He was the Son of God from eternity» ⁵⁸. From the outset we perceive in this sermon how Newman sees the mystery of Transfiguration as a revelation of Christ's holiness by virtue of His being the Eternal Son of the Father. His use of the conjunction «because» cannot be ignored here; in the same way that Newman defends Christ's impeccability on account of His divine Person, so is His sanctity being revealed in the mountain of Tabor, the sanctity that radiates from His identity as the Son of God.

After having alluded to the prayer of Jesus which has become the *locus* of His Transfiguration before His Apostles, we find it worth mentioning that it is in this particular gesture of constant and intimate dialogue with the Father where His divine Person as the Incarnate Son of God can be perceived out-and-out, obviously in the light of faith: «In some mysterious way He, the Son of man, was really in Heaven, even while, by human eyes, He was seen to be on earth» ⁵⁹.

With this remark we notice at once the underlying Christological principle of Newman: the Eternal Word did not cease to be God in taking a perfect human nature to Himself. Christ's prayer has always been that of an unspeakable relationship with the Father, which in becoming Incarnate has been revealed to us within His sacred history, within the economy of redemption. Added to this, we are being introduced vis-à-vis to the mystery of Christ's beatific vision: «Christ really saw, and ever saw, the face of God, for He was no creature of God, but the Only-begotten Son, who is in the bosom of the Father... Such was He of old; but at the time appointed He came forth from the Father, and showed Himself in this external world, first as its Creator, then as its Teacher,

the Revealer of secrets, the Mediator, the Off-streaming of God's glory, and the Express Image of His Person. Cloud nor image, emblem nor words, are interposed between the Son and His Eternal Father»⁶⁰.

Another important point elucidated by Newman in dealing with this mystery is his contemplation of it as a *foretaste* of man's future glory in heaven which consists in seeing God face to face and in the participation of the resurrection of Christ: «In that day we shall enter, if we be worthy, the fulness of that glory, of which the three Apostles had the foretaste in the moment of Transfiguration... The Church suffers; her goodly portion, and her choice inheritance suffer; the vineyard is laid waste; there is persecution and war; and Satan rages and afflicts when he cannot destroy. But all this will be set right in the world to come, and if St. Peter could say at the Transfiguration 'It is good to be here,' much more shall we have cause to say so when we see the face of God. For then we shall be like our Lord Himself, we shall have glorified bodies, as He had then, and has now. We shall have put off flesh and blood, and receive our bodies at the last day, the same indeed, but incorruptible, spiritual bodies, which will be able to see and enjoy the presence of God in a way which was beyond the three Apostles in the days of their mortality»⁶¹.

3. THE PASCHAL MYSTERY OF JESUS⁶²

«I own it, my brethren, I love to dwell on Him as the Only-begotten Word; nor is it any forgetfulness of His sacred humanity to contemplate His Eternal Person. It is the very idea, that He is God, which gives a meaning to His sufferings; what is to me a man, and nothing more, in agony, or scourged, or crucified?»⁶³ This remark throws light upon the very core of Newman's Christological approach, that is, his contemplation of the mysteries of the life of Christ according to the «sacred truth, graciously disclosed for our support, that Christ is the Son of God in His Divine nature, as well as His human»⁶⁴.

Here the English theologian simply postulates that the Eternal Person of the Son of God has to be the point of departure to arrive at a sound understanding of the mysteries of the life of Christ.

3.1. *The Paschal Supper*

To enter into the «portico» of the Paschal Mystery of Christ means to dwell on the mystery of the Last Supper and the Institution of the Eucharist. In the light of the Gospels, it can be perceived that the triumphant entry of

Jesus into the city of Jerusalem increases the expectancy of the salvific act that He has to consummate at the Cross. For the English theologian, Jesus certainly was conscious that His time had come, that upon entering into Jerusalem on this occasion, He was voluntarily opening Himself to the hour of His passion. And this, He did «for ends greater than the removal of it, ‘not grudgingly or of necessity’, but cheerfully doing God’s will»⁶⁵.

Newman emphatically contends that this triumphant entrance of Jesus was an evanescent glory compared to that which would be made manifest once and for all in His passion on the Cross. Even so, this particular event in the life of Christ serves as the portent of His definitive victory over sin and death through His Paschal Mystery: «He could not enter into His glory before He had first suffered. He could not take pleasure in this semblance of it, knowing that it was unreal. Yet that first shadowy triumph was the omen and presage of the true victory to come, when He had overcome the sharpness of death»⁶⁶.

Now, Jesus’ Last Supper with His disciples is crucial in comprehending His salvific mission of preaching the Gospel; it sheds light not only on the meaning of His Eucharistic discourse, but it also leads us to the summit of His sacrificial offering on the Cross. Among Newman’s *Sermons Bearing on Subjects of the Day* we find it relevant to highlight one entitled «Our Lord’s Last Supper and His First». All the details which Jesus asked in painstakingly preparing for this celebration would simply manifest the transcendence of this «event» in the light of His Paschal Mystery, and at the same time, in the life of the Church He founded. There are two important gestures which Newman underlines in this celebration: first, the precept of love and humility characterized by Christ’s own example, and second, the institution of His Sacrament of the Eucharist which was to be perpetuated up to the end of time⁶⁷.

Newman would highlight even further the intimate relationship between these miracles which Jesus did in these two different feasts, making evident his usual style of considering one event as a prefiguration of that which is to come: «Such seems to be the connexion between the feast with which our Lord began, and that with which He ended His ministry. Nay, may we not add without violence, that in the former feast He had in mind and intended to foreshadow the latter? for what was that first miracle by which He manifested His glory in the former, but the strange and awful change of the element of water into wine? and what did He in the latter, but change the Paschal Supper and the typical lamb into the sacrament of His atoning sacrifice, and the creatures of bread and wine into the verities of His

most precious Body and Blood? He began His ministry with a miracle; He ended it with a greater»⁶⁸.

With these words we can grasp the clarity with which Newman illustrates not only how Christ's last supper should be rightly understood in the light of His sacrificial offering on the Cross, but also how the plain bread and wine can be transformed into His Body and Blood by means of His act of atonement which for our author is an even «greater» miracle. It is noticeable then that the Paschal Supper of Jesus is essentially connected to His Cross and Resurrection; thus it is not a mere meal but the sacrament of His atoning sacrifice⁶⁹.

3.2. *The Passion of Christ*

Here we notice once again in the theology of Newman, the centrality of the mystery of the Incarnation in understanding Christ's work of salvation through His passion and death⁷⁰. From the outset, it is relevant to put emphasis on this constant Christological standpoint of Newman: the Son of God became Incarnate in order to atone for the sins of men. Man on his own cannot save himself. And it is in this Christological tone that we illustrate Newman's treatment of the mystery of the Passion of Christ: «Consider the *cumulus* of sin – all the sins of every individual through centuries, and to the end of the world. The offence to God, how great! – infinite – though the malice finite. God might have condemned all men – He might have pardoned all – and that without any satisfaction; but He determined to take a punishment *equal* to what their sins deserved. Now man could not pay this, and therefore Christ came, who was God»⁷¹.

In Newman, the human will of Christ cannot be understood to be that of a *mere* man, but that of the One Person of the Incarnate Son of God: «As being indeed the Eternal Co-equal Son, His will was one and the same with the Father's will, and He had no submission of will to make». One might venture to ask if there was no struggle at all on the part of Jesus in the doing the will of His Father. Our author, in a concise manner, would further shed light on the logic of this subject as he continues: «But He chose to take on Him man's nature, and the will of that nature». Newman, therefore, aims at elucidating on the natural consequences of Christ's having a perfect human will: «He chose to take on Him affections, feelings, and inclinations proper to man, a will innocent indeed and good, but still a man's will, distinct from God's will; a will, which, had it acted simply according to what was pleasing to its nature,

would, when pain and toil were to be endured, have held back from an active co-operation with the will of God»⁷².

Hence it has to be made clear that the perfect solidarity of Christ with all that is proper to man does not contradict the truth of His Person as well as of His mission to be the perfect Sacrifice to the Father and to bring about man's «new creation in holiness»⁷³. The human will of Christ does not only manifest such innocent and good will unblemished by sin; it also reveals how the human will is able to reach its perfection when it does the will of the Father. To further stress on Newman's grasp of this Christological theme, we find in the second volume of his *Select Treatises of St. Athanasius*, one of the illustrations which bear the title «Two Wills of Christ». Here he sums up the depth of his dogmatic understanding on this subject⁷⁴.

By dwelling on the infinitude of the divine attributes, Newman would accentuate on the mysteriousness and gloriousness of Christ precisely in the history of His humiliation in His passion and death. To begin with, Newman clearly underscores God's omnipotence to save man from sin without having undergone such passion on the Cross: «He might have saved us without any ransom and without any delay. He might have abolished original sin, and restored Adam at once. His word had been enough; with Him to say is to do. 'All things are possible to Thee', was the very reason our Lord gave in His agony for asking that the chalice might pass from Him»⁷⁵.

By considering God's mighty hand in the creation of the world, it is but logical to understand that He has all the power to solve at once the problem brought about by sin in man. Newman says: «As in the beginning He said, 'Let light be, and light was'; so might have spoken again, and sin would have vanished from the soul, and guilt with it». He continues to make all the more emphatic his point by saying that the Father «might have employed a mediator less powerful than His own Son; He might have accepted the imperfect satisfaction of some mere man. He wants not for resources; but He willed otherwise»⁷⁶.

Newman would further remark on this point by speaking of the Father's unfathomable wisdom to have sent His Only Begotten Son to suffer: «He who ever does the best, saw in His infinite wisdom that it was expedient and fitting to take a ransom. As He has not hindered the reprobate from resisting His grace and rejecting redemption, so He has not pardoned any who are to enter His eternal kingdom, without a true and sufficient satisfaction for their sin»⁷⁷. In both cases, Newman asserts that on the part of God it was not a matter of doing what was merely possible, but «what was best».

Conspicuously, Newman tries to drive home the idea of a true and sufficient satisfaction for the sins of men which was to be wrought by Christ alone. Upon considering the formidable question *Cur Deus homo*, it is interesting to observe his answer wherein he makes an interesting shift from the word «expedient» to an even more daring term «necessary», and this he did in order to stress the revealed truth that only the Son of God, perfect in holiness, can satisfy for the sins of every man: «And this is why the coming of the Word was necessary; for if a true satisfaction was to be made, then nothing could accomplish this, short of the incarnation of the All-holy»⁷⁸.

All throughout this discourse, Newman consistently gives emphasis on the greatness of God precisely in the voluntary sufferings of Jesus Christ. Far from denying the absolute freedom of God both in His Revelation in history and in His act of salvation, our author highlights the *voluntariness* of the entire mission and death of Jesus. To elucidate more on this point, he says: «You see, then, my brethren, how voluntary was the mission and death of our Lord; if an instance can be imagined of voluntary suffering, it is this. He came to die when He need not have died; He died to satisfy for what might have been pardoned without satisfaction; He paid a price which need not have been asked, nay, which needed to be accepted when paid. It may be said with truth, that, rigorously speaking, one being can never, by his own suffering, simply discharge the debt of another's sin»⁷⁹.

Here it has to be made clear that Newman was not avowing a juridical concept of Christ's act of satisfaction for sins. A notable remark can be perceived in this statement which would emphasize both the sublimity of the humiliation of the Son in His act of obedience and the infinitude of the Father's will: «Accordingly, He died, not in order to exert a peremptory claim on the Divine justice, if I may so speak – as if He were bargaining in the market-place, or pursuing a plea in a court of law –, but in a more loving, generous, munificent way, did He shed that blood, which was worth ten thousand lives of men, worth more than the blood of all the sons of Adam poured out together, in accordance with His Father's will, who, for wise reasons unrevealed, exacted it as the condition of their pardon»⁸⁰.

After having dealt with the voluntary suffering of Christ, Newman explicates the *how* of the redemption done by Christ which was brought to the extreme through His death on the Cross. Upon considering the omnipotence of God, since time immemorial it has been asked why it was not possible that a drop of Christ's blood be enough to satisfy for sins⁸¹.

Interestingly, it is in the light of divine Revelation where he aims at finding the right answer to this enigma of the entire life of Jesus Christ. And so, he continues to elucidate on this subject within the Pauline perspective: «But neither circumcision, agony, nor scourging was our redemption, because He did not offer them as such. The price He paid was nothing short of the whole treasure of His blood, poured forth to the last drop from His veins and sacred heart. He shed His whole life for us; He left Himself empty of His all. He left His throne on high; He gave up His home on earth; He parted with His Mother, He gave His strength and His toil, He gave His body and soul, He offered up His passion, His crucifixion, and His death that man should not be bought for nothing. This is what the apostle intimates in saying that we are ‘bought with a *great* price’; and the prophet, while he declares that ‘with the Lord there is mercy, and with Him a *copious*’ or ‘plenteous redemption’»⁸².

It is noteworthy how Newman calls to mind the circumstances of the life of Jesus in order to impress in the minds of his congregation the radical truth of the Gospel, that the word became flesh for the sake of the salvation of men has chosen to live His entire sojourn on earth in constant giving up and emptiness of Himself, and which only reveals the unfathomableness of His love and His bountiful mercy to each and every sinful creature⁸³.

Going back into the content of the present discourse, Newman underlines consistently the infinitude of God among His divine attributes; and this «infinitude» is made evident not only in His heavenly blessedness as Creator, but mysteriously, in the *voluntary sufferings* of the Incarnate Christ in His passion, crucifixion, and death on the Cross. In all this, our author discerns – in the light of faith – the certainty that God in His infinite munificence and mercy «cannot act by halves; He ever does whole works, great works»⁸⁴.

Let us further shed light on Newman’s interest in underlining the agony which the Incarnate Son of God experienced in His soul. He states that «to consider His sufferings in the body, His seizure, His forced journeyings to and fro, His blows and wounds, His scourging, the crown of thorns, the nails, the Cross» need not be that difficult since «they are all summed up in the Crucifix itself, as it meets our eyes; they are represented all at once on His sacred flesh, as it hangs up before us». The difficulty lies, therefore, in meditating earnestly on the sufferings of Christ in His soul. According to Newman, «they cannot be painted for us, nor can they even be duly investigated: they are beyond both sense and thought; and yet they anticipated His bodily sufferings»⁸⁵.

Here it can be asked: Why it was so decisive for Newman to drive home the right contemplation of the sufferings of Christ in His soul? We have this striking remark: «The agony, a pain of the soul, not of the body, was the first act of His tremendous sacrifice; ‘My soul is sorrowful even unto death,’ He said; nay; if He suffered in the body, it really was in the soul, for the body did but convey the infliction on to that which was the true recipient and seat of the suffering»⁸⁶.

Newman would insist that in the agony of Jesus before He was arrested, «it was not the body that suffered, but the soul in the body». These words are of transcendent value for in a prominent way, it was not the body which was to be the «seat of the suffering» of Jesus Christ but His soul. Upon considering the history and doctrine of the First Ecumenical Councils, one can observe that the defense of the Church Fathers on the human soul of Christ is of outmost importance in order to safeguard the revealed truth of the integrity of His perfect humanity and His whole act of redemption.

To delve even deeply on this point which dileneates the essential difference between our experience of suffering and that of Christ, Newman explains at length the necessity of understanding the truth of the Catholic faith, that He who suffered is God Himself, the Second Person of the Holy Trinity: «Recollect that our Blessed Lord was in this respect different from us, that, though He was perfect man, yet there was a power in Him greater than His soul, which ruled His soul, for He was God. The soul of other men is subjected to its own wishes, feelings, impulses, passions, perturbations; His soul was subjected simply to His Eternal and Divine Personality... His Divine Person was not subject, could not be exposed, to the influence of His own human affections and feelings, except so far as He chose»⁸⁷.

Some authors may negatively see this statement as an overemphasis of the divinity to the point of presenting Christ as someone «unapproachable», so much «in control» of himself compared to other men⁸⁸. But is this not simply a consequence of Newman’s defense of the One Person of Christ who is God, and who is the subject of this overwhelming passion?

Newman never negates the true human experience of Christ, but then, he finds it fundamental to spell out such distinction between Him and us in facing suffering and other uncontrollable emotions to show radically that He is the Incarnate God. An interesting detail can further be grasped here: Newman was deeply aware of the ancient problem of Docetism so that he would remarkably insist on the truth that all that Jesus felt and suffered were real, and not something apparent.

Much emphasis, as can be observed, is laid on the freedom of Christ to choose to open Himself up voluntarily to human emotions and in the light of His «vicarious passion» to suffer «earnestly» as a manifestation of His absolute obedience to the Father. Here it may seem that Jesus of Nazareth, as presented by Newman in this discourse, has a perfect control of every situation that comes His way. Nevertheless, it is worth observing that the equilibrium of Jesus Christ in using His faculties and senses – which undoubtedly Newman underscores – can be attributed not only to the truth of His perfect humanity unblemished by sin, but also to the one *Subject* of all His words and actions: the One Person of the Divine Logos.

The English theologian considers even further if Christ's consciousness of His innocence and omniscience of the eventual result of His mission would attenuate in a way His sufferings in the soul. Looking into Christ's consistent composure of Himself in all the circumstances of His life, can we say that at the «hour» of His passion the sufferings that He underwent were only apparent and not experienced to a highest degree? Newman, in this regard, would explain by stressing on Christ's own will to suffer in all its fullness: «You have only said (to use a human phrase) that He was always Himself. His mind was its own centre, and was never in the slightest degree thrown off its heavenly and most perfect balance. What He suffered, He suffered because He put Himself under suffering, and that deliberately and calmly». The English theologian therefore spells out that Christ's enigmatic self-possession in all His words and actions plainly manifest that the one subject is the Eternal Son Himself: «His composure is but the proof how entirely He governed His own mind. He drew back, at the proper moment, the bolts and fastenings, and opened the gates, and the floods fell right upon His soul in all their fulness... You see how deliberately He acts; He comes to a certain spot; and then, giving the word of command, and withdrawing the support of the God-head from His soul, distress, terror, and dejection at once rush in upon it. Thus He walks forth into a mental agony with as definite an action as if it were some bodily torture, the fire or the wheel»⁸⁹.

As to the question whether there was a peculiar consolation which might have lessened the sufferings of Christ, we have this interesting remark which explains the very kernel of that trial of Christ and what it consists: «It is nothing to the purpose to say that He would be supported under His trial by the consciousness of innocence and the anticipation of triumph; for His trial consisted in the withdrawal, as of other causes of consolation, so of that very conscious-

ness and anticipation. The same act of the will which admitted the influence upon His soul of any distress at all, admitted all distresses at once... In that moment His soul thought not of the future, He thought only of the present burden which was upon Him, and which He had come upon earth to sustain»⁹⁰.

In one of Newman's *Sermon Notes*, he speaks of how Christ manifested the «pains of His soul» externally through His «bloody sweat», something that would testify the unfathomable suffering He went through – that is, to have «no support from God or from sense of innocence». The experience of Jesus, according to our author, at that sublime moment was the «feeling of guilt; feeling of responsibility»⁹¹ for all the sins committed by men. It is interesting to point out this idea of having «no support» from God at the moment of Christ's intense sufferings. Here, Newman emphasizes that Christ Himself chose to withdraw all forms of consolation. It is important to defend that His sufferings in the soul and in the flesh were not apparent or unreal. Added to this, is the fact that Christ's suffering was the greatest and the most excruciating compared to any man, for He willingly centered Himself into the unspeakable pain in the soul.

Newman finds it fundamental to explain further up to what extent Jesus experienced in His holy soul the impact of sin. It has to be borne in mind then that God always has the power over sin, so that when the Incarnate Christ suffered the horror sin, it was because He willed it so in view of man's redemption. Newman makes this precision: «Sin could not touch His Divine Majesty; but it could assail Him in that way in which He allowed Himself to be assailed, that is, through the medium of His humanity»⁹².

Considering the great suffering of Christ in His agony, it is indeed mysterious why He did not die at that moment. Newman underlines that to be able to drink fully of the chalice of suffering means to be crucified and died on the Cross. He would therefore speak of the mystery of the Crucifixion of Christ where His act of atonement would be consumed. He remarks: «Thus our Atoning Sacrifice, in a much higher sense, began with this passion of woe, and only did not die, because at His Omnipotent will His Heart did not break, nor Soul separate from Body, till He had suffered on the Cross»⁹³.

3.3. *The Crucifixion*

As we contemplate the mystery of Christ's crucifixion, it is essential to arrive at a sound understanding of the «meaning» of the revealed doctrine which states that the Son of God became man, and when His hour has come,

He offered His life on the Cross. With this parcel coming from Newman's Lenten sermon, «The Incarnate Son, a Sufferer and Sacrifice», his theological endeavor is made manifest: «It would be well if we opened our minds to what is meant by the doctrine of the Son of God dying on the Cross for us. I do not say we shall ever be able to solve the mystery of it, but we may understand in what the Mystery consists; and that is what many men are deficient in»⁹⁴.

Here we perceive once again the typical Christological approach of Newman where the Person of Jesus Christ becomes the point of departure in delving deeper into the meaning of His mysteries. In elucidating on the mystery of Jesus' crucifixion, our author underscores that the fundamental Christological title «Son of God» and His act of «dying on the Cross» for the salvation of men are neatly interwoven – Person and action are never separated. Hence, it is not difficult to figure out in Newman an approximation to the mystery of Christ where *theologia crucis* is intrinsically connected with the mystery of the Incarnation.

It is interesting to note that while Newman elucidates on the mental travails of Jesus, the reality of His bodily suffering is at the same time being stressed. Certainly, it is not enough to narrate, for example, the last words and gestures of Jesus on the Cross as if He was in despair before the reality of death; for Newman, each and every detail of His words at the crucial moment before His death deserves a matter of profound contemplation for undoubtedly this was «graciously recorded for our benefit, in the history of His death»⁹⁵. Thus, both the salvific meaning of Christ's death and the pattern which He leaves for His disciples to imitate converge together.

Remarkably, the Patristic theme *Christus Victor* is once again present in this sermon. Newman seems to underscore that the suffering which Jesus Christ underwent in His human nature was never done in a passive way; it involves a great struggle and pain in order to fulfill what has been prophesied of Him⁹⁶, and thus, to be able to do His work of atonement: «It was the untold sufferings of the Eternal Word in our nature, His body dislocated and torn, His blood poured out, His soul violently separated by a painful death, which has put away from us the wrath of Him whose love sent Him for that very purpose. This only was our Atonement; no one shared in the work. He 'trode the wine-press alone, and of the people there was none with Him'. When lifted up upon the cursed tree, He fought with all the hosts of evil, and conquered by suffering»⁹⁷.

The insistence on the truth that Christ conquered not by political force but «by suffering» is made manifest, since the real struggle that He wrought is

spiritual – it is against «Sin and Satan». Hence, Newman clarifies once and for all that the meaning of Christ's «untold sufferings» in His perfect humanity can be rightly understood – though it remains a great mystery – in the light of His work of Atonement which only He, as the Incarnate God, can do.

Looking into Newman's select sermons, it can be said that obedience captures the very message of Christ's whole life, especially in the formidable moment of His passion and death. In this particular sermon, our author delineates clearly the One Mediator's voluntary passion and obedient response to the Father: «Such, then, were our Lord's sufferings, voluntarily undergone, and ennobled by an active obedience; themselves the centre of our hopes and worship, yet borne without thought of self, towards God and for man»⁹⁸.

In delving deeper into the mystery of the Cross, Newman's understanding of the meaning behind the seven last words of Jesus takes a special relevance. For him these words ought not to be taken lightly for they were recorded by the Evangelists precisely for a deeper purpose. He remarks: «Consider the deep and serene compassion which led Him to pray for those who crucified Him; His solicitous care of His Mother; and His pardoning words addressed to the robber who suffered with Him. And so, when He said, 'It is finished', He showed that He was still contemplating, with a clear intellect, 'the travail of His soul, and was satisfied'; and in the solemn surrender of Himself into His Father's hand, He showed where His mind rested in the midst of its darkness. Even when He seemed to be thinking of Himself, and said, 'I thirst', He really was regarding the words of prophecy, and was bent on vindicating, to the very letter, the divine announcements concerning Him»⁹⁹. With these words we see that for Newman, the full consciousness of Christ of His divine identity and mission was never obscured even in the midst of His formidable sufferings on the Cross.

This, indeed, is an important finding. What Newman would want to inculcate in the minds of his congregation is that even in the middle of such unspeakable suffering, Christ was always in constant contemplation with His Eternal Father. Even while hanging on the Cross, «He showed where His mind rested» so that He never lost sight of His mission to fulfill «to the very letter» what the Prophets said concerning Him.

Far from any Evangelical persuasion implied by many preachers in his time, Newman would not limit himself to merely exciting certain religious «feelings» from the history of Christ's sufferings on the cross. His aim was to lead others to the very knowledge of the One who bears in serenity all these

pains. The kernel, therefore, of what the Gospels narrate here is the Person of Christ Himself, and consequently His actions¹⁰⁰. As with the other elements of this mystery, Newman conjectures: «Thus, upon the Cross itself, we discern in Him the mercy of a Messenger from heaven, the love and grace of a Saviour, the dutifulness of a Son, the faith of a created nature, and the zeal of a servant of God. His mind was stayed upon His Father's sovereign will and infinite perfections, yet could pass, without effort, to the claim of filial duty, or the need of an individual sinner»¹⁰¹.

Furthermore, it deserves our interest to dwell on Newman's explanation of the last among the seven words of Christ on the Cross. He notes that «for one instant a horrible dread overwhelmed him, when He seemed to ask why God had forsaken Him. Doubtless 'that voice was for our sakes'; as when He made mention of His thirst; and, like the other, was taken from inspired prophecy». Upon considering these lines we can surmise that for Newman, all the words uttered by Christ on the Cross have their soteriological significance; each and every word He uttered was meant to fulfill the entire prophecy about the Messiah. Our author continues to venture into the meaning of this clamor of Jesus on the Cross with a special emphasis on the perfect humanity He assumed for our sake: «Perhaps it was intended to set before us an example of a special trial to which human nature is subject, whatever was the real and inscrutable manner of it in Him, who was all along supported by an inherent Divinity; I mean the trial of sharp agony, hurrying the mind on to vague terrors and strange inexplicable thoughts; and is, therefore, graciously recorded for our benefit, in the history of His death, 'who was tempted, in all points, like as we are, yet without sin'»¹⁰².

With this remark, we observe that the details found in the Gospels regarding the sufferings of Christ on the cross possess a deep significance which has to be discovered through the eyes of faith. In using the adverb «perhaps», our author did not want to be presumptuous in giving the reasons behind such sublime mystery. What was simply being highlighted here is that the contemplation of Christ on the cross ought to serve as a source of consolation and example for each believer who is bound to face the unavoidable fate of suffering.

Having considered this, it should never be put into doubt Newman's emphasis – though in an implicit way – on the constant vision of Jesus to His Father as a direct consequence of His Divine Sonship. Within the context of the prayer of Jesus, our author would insist on this: «His thoughts indeed were one continued sacred service offered up to His Father»¹⁰³.

It has to be borne in mind that there was never an instance when Christ lost His Godhead, and yet the mystery lies in the radical truth of His taking to Himself the formidable suffering He had to bear in His human nature for the perfect salvation of men. At the thought of the supreme hour of Christ's suffering, Newman posits: «He is doing penance, He is making confession, He is exercising contrition, with a reality and a virtue infinitely greater than that of all saints and penitents together; for He is the One Victim for us all, the sole Satisfaction, the real Penitent, all but the real sinner»¹⁰⁴.

Such was Newman's constant emphasis on the One Subject of the Cross, Jesus Christ – the Eternal Son of the Father. At the moment of the crucifixion of Christ, it should not be shorn of that «He had incommunicable thoughts with His Eternal Father»¹⁰⁵. Here I have sought to ground Newman's contention that the voluntary response of Christ to this salvific mission coming from His Father is mysteriously revealed at the supreme hour of the Cross. Thus he notes: «And then, when the appointed moment arrived, and He gave the word, as His passion had begun with His soul, with the soul did it end. He did not die of bodily exhaustion, or of bodily pain; at His will His tormented Heart broke, and He commended His Spirit to the Father»¹⁰⁶.

Newman, in his usual mode, dwells on the mystery of the crucifixion making his point of departure the One Divine Person of Christ. For him, the Christological dogma of Jesus as Eternal *Son of God* made man has become the touchstone to an accurate understanding of His life and mission. Indeed, one can never perceive the «virtue» that lies behind Jesus' act of suffering and sacrifice unless he has faith in His divinity.

«This, I say, in the first place, must be ever remembered, that Christ's death was not a mere martyrdom». Such was Newman's assertion at the beginning of this reflection. In a conspicuous manner, he would stress that though the doctrine of Christ's death is presupposed to be an obvious matter, yet on account of some thinkers who would easily take for granted this Gospel truth, the necessity arises to defend the uniqueness and the transcendence of this event within the history of humanity. In the light of Jesus' Divine Person, one is led to an understanding that His death on the Cross is by no means a plain martyrdom. Thus, it is interesting to observe how our author would spell out this crucial doctrinal precision by drawing the line between a martyr's death and Christ's crucifixion: «A martyr is one who dies for the Church, who is put to death for preaching the Gospel; yet He was not a Martyr, but He was much more than a Martyr. Had He been a mere man, He would have

been rightly called a Martyr, but as He was not a mere man, so He was not a mere Martyr. Man dies as a Martyr, but the Son of God dies as an Atoning Sacrifice»¹⁰⁷.

Upon understanding that the one Subject of the crucifixion is no other than the Incarnate Son of God, it is but logical that one is led to the awe and sublimity at the thought of such a mystery. Newman, after having thrown light on the divine Person of Jesus in this sermon would put much weight on the «transcendent merit»¹⁰⁸ of Christ's death on the Cross: «When He poured out His precious blood upon the Cross, it was not a man's blood, though it belonged to His manhood, but blood full of power and virtue, instinct with life and grace, as issuing most mysteriously from Him who was the Creator of the world»¹⁰⁹.

Newman sharply observes: «Here then, as you see, we are at once introduced into a very mysterious subject, though one which concerns us most nearly. There was a virtue in His death, which there could be in no other, for He was God. *We*, indeed, could not have told beforehand what would follow from so high an event as God becoming incarnate and dying on the Cross; but that something extraordinary and high would issue from it, we might have been quite sure, though nothing had been told us. He would not have so humbled Himself for nought; He could not so humble Himself (if I may use the expression) without momentous consequences»¹¹⁰.

Newman explains further this point: «This being the great mystery of Christ's Cross and Passion, we might with reason suppose, as I have said, that some great thing would result from it. The sufferings and death of the Word Incarnate could not pass away like a dream; they could not be a mere martyrdom, or a mere display or figure of something else, they must have a virtue in them. This we might be sure of, though nothing had been told us about the result. But that result is also revealed: it is this – our reconciliation to God, the expiation of our sins, and our new creation in holiness»¹¹¹.

In light of this statement, a text from his work on Athanasius is worth observing: «Pardon, however, could have been bestowed without an Atonement such as our Lord made, though not renovation of nature»¹¹². Here we see the intrinsic connection between expiation and restoration. The expiation for the sins of men which Jesus did by dying on the Cross is a prerequisite in restoring the nature of man back to the state of holiness¹¹³.

For Newman, it is clear that Christ has come and offered Himself on the Cross not only to reconcile us back to the Father but also to expiate for

the sins of men. In delving deeper into the doctrine of Atonement, the «expiation for sins» which Christ did once and for all is illuminated. Our author states thus in one of the sketches of his *Sermon Notes*: «In this tremendous difficulty our Lord came to be our Saviour. The Son of God came... He died. He took upon Him all our miseries, and made Himself a sacrifice»¹¹⁴. To put more emphasis on the weight of the reality of sin and the One who expiates it, Newman remarks: «God might have condemned all men – He might have pardoned all – and that without any satisfaction; but He determined to take a punishment *equal* to what their sins deserved. Now man could not pay this, and therefore Christ came, who was God»¹¹⁵.

Moreover, in a plain note of a sermon dated November 20, 1849, Newman stresses on the historical fact that Jesus died and was buried. On the word «buried», he seems to underline that this was explicitly mentioned in the Creed with a clear intentionality, that is, «to show He was dead»¹¹⁶. Nevertheless, aside from the historicity of the death of Jesus, an even deeper Christology and Soteriology can be grasped in this article of the Christian faith.

Christ's death on the Cross and His burial in a sepulchre leads us to the mystery of the Holy Saturday which springs forth from His «Divine ubiquity» as the Incarnate Son of God. In a sermon, «The Spiritual Presence of Christ in the Church», Newman states: «As God He is ever present, never was otherwise than present, never went away; when His body died on the Cross and was buried, when His soul departed to the place of spirits, still He was with His disciples in His Divine ubiquity». The English theologian seems to allude here to the mystery of Christ's *hypostatic union*. He would thus bring to light this sublime mystery: «The separation of soul and body could not touch His impassible everlasting Godhead». Such is our author's insistence on the unity of Christ's two perfect natures from the moment of His Incarnation up to end of time: «When then He says He should go away, and come again and abide for ever, He is speaking, not merely of His omnipresent Divine nature, but of His human nature. As being Christ, He says that He, the Incarnate Mediator, shall be with His Church for ever»¹¹⁷.

3.4. *The Descent into hell*

It is worth observing that among Newman's controversial writings which have always been relevant in the personal itinerary of his religious and intellectual position, we have this polemic with the abbé Jager. Here, Newman speaks

– though not at length – of the descent of Jesus Christ into hell which according to him may not explicitly be found in the Scriptures, and yet it has to be considered as one of the fundamental articles of faith on account of its being included in the Apostles' Creed. Interestingly, after having said this, even so he alludes to Acts 2:27 in order to find a biblical foundation of this mystery¹¹⁸.

Interestingly, looking into the sermons of Newman on the mysteries of Christ, we have one entitled «The Intermediate State», which intends at delving deeply into the word *hell* as it appears both in the Bible and in the Creed. He says: «There is another word used in Scripture to express the abode of just men made perfect, which gives us the same meaning. Our Lord is said in the Creed to have 'descended into *hell*,' which word has a very different sense there from that which it commonly bears»¹¹⁹.

From the outset, Newman makes a clear endeavor to establish a biblical ground for this Christological article in the light of the texts 1 Peter 3:19, 20 and 1 Samuel 28:15. He continues: «Our Saviour, as we suppose, did not go to the abyss assigned to the fallen Angels, but to those mysterious mansions where the souls of all men await the judgment. That He went to the abode of blessed spirits is evident, from His words addressed to the robber on the cross, when He also called it paradise; that He went to some other place besides paradise, may be conjectured from St. Peter's saying, He 'went and preached to the spirits in prison, who had once been disobedient.' The circumstance then that these two abodes of disembodied good and bad, are called by one name, Hades, or (as we happen to express it) hell, seems clearly to show that paradise is not the same as Heaven, but a resting-place at the foot of it. Let it be further remarked, that Samuel, when brought from the dead, in the witch's cavern, said, 'Why hast thou disquieted me, to bring me *up*?' words which would seem quite inconsistent with his being then already in Heaven»¹²⁰.

As we have already pointed out in the mystery of Christ's burial, in His descent into hell, the mystery of the Incarnation becomes the *touchstone*. As the indissolubility of the One Person of the Son is made evident even in His dead body, so is His human soul mysteriously united to His Divine Person at the moment of His death. Thus, Newman maintains: «The flesh which He had assumed was but the instrument through which He acted for and towards us. As He acts in creation by His wisdom and power, towards Angels by His love, towards devils by His wrath, so He has acted for our redemption through our own nature, which in His great mercy He attached to His own Person, as if an attribute, simply, absolutely, indissolubly»¹²¹.

The question at stake in this sublime subject of *descensus ad inferos* is precisely what it actually consists. C. Schönborn remarks that this mystery of Christ can be considered as the most enigmatic among the mysteries of the life of Jesus¹²². Whether it is a simple manifestation of Christ's solidarity with those who died before Him or there is more to it, such as the salvific dimension of this act of descending into the realm of the dead.

In one of Newman's Easter sermons, we find this remark which connects to that of a global understanding of Christ's Paschal Mystery as the manifestation of His victory over Satan, as well as over sin and death: «Immediately some incipient tokens showed themselves, that the real victory was with Him; first, the earthquake and other wonders in heaven and earth. These even were enough to justify His claim in the judgment of the heathen centurion; who said at once, "Truly this *was* the Son of God". Then followed His descent into hell, and triumph in the unseen world, whatever that was. Lastly, that glorious deed of power on the third morning which we now commemorate. The dead arose»¹²³.

As can be noticed above, the English theologian did not deal with this mystery at length, but the idea seems clear: Christ's «triumph in the unseen world». Moreover, it is worth observing that in Newman's *Sermon Notes*, already as a Catholic, we can still have a further glimpse of his reflection on the Christological and Soteriological meaning that lies behind this mystery. As regards Christ's going down into the dead, we have this striking line: «He went there, not as the others, but to triumph and take them out»¹²⁴.

The conciseness of this statement proves to us his delicate treatment of this subject as well as the clarity by which he explains this mystery of Jesus who truly died, but with an explicit emphasis which he usually does: Christ went down to hell «not as the others», but to proclaim His victory over sin and death on the Cross, and thus, to radically «take them out» from hell and make them partakers of His one act of redemption which was to be communicated through His resurrection from the dead.

The soteriological meaning of this act of the human soul of Christ united to His Divine Person reveals to us that He has come to proclaim the Gospel of salvation among the dead – putting into manifest the universality and transcendence of His salvific act in this mystery. In as much as Newman insists on the mystery of Christ's descent into hell, he would also establish its intimate connection with the resurrection: «Then followed His descent into hell, and triumph in the unseen world, whatever that was»¹²⁵.

3.5. *The Resurrection*

Christ's rising from the dead is indeed a great mystery for man to fathom, yet if its historicity is not avowed in all its radicalness and plainness, then the faith in His Person as the Son of God made man would be futile – it would be put into question. Thus, in one of the *Fifteen Sermons Preached before the University of Oxford*, Newman speaks succinctly of how Revelation and factualness converge precisely in this mystery; the Resurrection-event understood as a fact simply remits to the credibility of Christ's revelation itself: «Here, then, Revelation meets us with simple and distinct *facts* and *actions*, not with painful inductions from existing phenomena, not with generalized laws or metaphysical conjectures, but with *Jesus and the Resurrection*; and 'if Christ be not risen' (it confesses plainly), 'then is our preaching vain, and your faith is also vain'. Facts such as this are not simply evidence of the truth of the revelation, but the media of its impressiveness»¹²⁶.

In this Easter sermon «Christ, a Quickening Spirit», Newman stresses the inherent connections of the mysteries of Jesus Christ. Here we observe that the Resurrection of Jesus can be understood in the light of His Incarnation, and that His «new life» after rising from the dead is communicated to men through His life-giving holiness. «Observe how Christ's resurrection harmonizes with the history of His birth». With this statement, we can easily recognize the fundamental relationship which Newman highlights in understanding the Mystery of the Incarnation and the Paschal Mystery. In the light of Psalm 16 and Acts 2:24-27, he makes an interesting commentary that would explain why it was not possible that the Son of God made man should see corruption. He further notes that David's prophecy was fulfilled precisely in the Resurrection of Jesus as being affirmed by Peter. On account of Jesus' being the «Holy One of God», nothing could make decay His body, «as if there were some hidden inherent vigour in Him», says Newman, «which secured His manhood from dissolution»¹²⁷.

Newman seems to point out that by considering the Angel's announcement of Christ's birth, one can already perceive that «His incorruptible and immortal nature is implied»¹²⁸. Consequently, he would bring to mind the Pauline Christology which accentuates the antithesis between the first Adam and the New Adam. Now, as the divine origin of Jesus is being emphasized in order to understand that death could not have possession of Him who is not born *in sin* but *of God*, so is the sanctity of Christ being stressed here to throw

light on the Catholic doctrine which states that the «corruption» of the body after death is a consequence of sin.

At this point, we note that the doctrine of the «empty tomb» of Jesus should not be denied as can be seen in the works of certain contemporary authors for it reveals in the strictest sense the radical Incarnation of Jesus and His essential divine Sonship. In this regard, Newman has this to say: «The grave could not detain Him who ‘had life in Himself’. He rose as a man awakes in the morning, when sleep flies from him as a thing of course. Corruption had no power over that Sacred Body, the fruit of a miraculous conception. The bonds of death were broken as ‘green withes’, witnessing by their feebleness that He was the Son of God»¹²⁹.

Among the sermons of Newman, it is interesting to note that the «appearances» of Jesus during the forty days after His Resurrection from the dead will always be a *mystery* like the rest of the mysteries of His life. Nonetheless, the profound Christological significance which it contains is worth pondering on¹³⁰.

In a sermon, «Witnesses of the Resurrection», the English theologian begins with the text Acts 10:40-41, and postulates his observation: «It might have been expected, that, on our Saviour’s rising again from the dead, He would have shown Himself to very great numbers of people, and especially to those who crucified Him; whereas we know from the history, that, far from being the case, He showed Himself only to chosen witnesses, chiefly His immediate followers; and St. Peter avows this in the text. This seems at first sight strange». Indeed, it is quite «strange» from the outset that Christ did not appear to all but to few after His resurrection from the dead. «We are apt to fancy – says Newman – the resurrection of Christ as some striking visible display of His glory, such as God vouchsafed from time to time to the Israelites in Moses’ day; and considering it in the light of a public triumph, we are led to imagine the confusion and terror which would have overwhelmed His murderers, had He presented Himself alive before *them*»¹³¹.

Undoubtedly, the encounter of Jesus with His disciples forty days after His resurrection continues to demand for a theological explanation. In the light of the select works of Newman, we perceive these two interesting details: first, his insistence on the «spiritual nature of Christ’s kingdom», and second, his emphasis that «our Lord was but acting according to the general course of His providence», that is, «to make the few the channels of His blessings to many»¹³².

Upon observing these words, it is noteworthy that it is within the context of prayer and act of faith where Newman reflects on the words and actions of Christ after His resurrection. Here we observe Newman's aim to elucidate on those intimate «conversations» of the Risen Christ with His disciples and especially with His Apostles as indeed essential in the «establishment» of God's Kingdom which He willed to entrust to them¹³³.

The forty days spent by the glorified Christ in explaining to His Apostles the fulfillment of the prophecies in His Person as well as other details such as the pledge of the Sacraments in its fullness, the elucidation of the revealed truths and the «principles and maxims» needed in governing His Church, all this would only show that the nature of Christ's Kingdom is spiritual, and yet it is concrete and has a «visible form» in the world.

Now, going back into the sermon «Witnesses of the Resurrection», he never fails to emphasize that the nature of Christ's Kingdom was never political; «the spiritual nature of Christ's kingdom», which he consistently posits, «seems to be the direct reason why Christ did not show Himself to all the Jews after His resurrection»¹³⁴. Nonetheless, in the light of this post-resurrection event of Christ, there are other distinct reasons which can be observed: «This is the question, 'Why did not our Saviour show Himself after His resurrection to all the people? why only to witnesses chose before of God?' and this is my answer: 'Because this was the most effectual means of propagating His religion through the world'»¹³⁵.

Here we appreciate Newman's insistence on the history of Christ in the Gospels as intimately intertwined with the doctrine of the Incarnation. It is not enough, therefore, to dwell on these historical events without stressing on the revealed truth that He who died on the Cross and resurrected from the dead is the Incarnate Son of God, Jesus Christ. Hence, as Newman sees it, the theology of the Incarnation becomes a touchstone to any approach to the theology of the Cross. He notes: «In truth, His Divine Sonship is that portion of the sacred doctrine on which the mind is providentially intended to rest throughout, and so to preserve for itself His identity unbroken»¹³⁶.

4. FROM JESUS' ASCENSION TO HIS SECOND COMING

«Thus manifested as perfect God and perfect man, in the fulness of His sovereignty, and the immortality of His holiness, He ascended up on high to take possession of His kingdom. There He remains till the last day»¹³⁷. This

passage coming from an Easter sermon of Newman, spells out how the mysteries of the Ascension and Second Coming are closely knitted together as the great manifestation of the Christ's sovereignty – not only by virtue of His divinity but also of His humanity. As the One Lord and Mediator who ascended into heaven, Christ continues to make «the streams of life flow to us from Him, as God indeed, but still as God incarnate»¹³⁸.

Here we see once again Newman's resolve that in order to arrive at a sound approach to the mysteries of the life of Jesus, His two perfect natures are never to be divided, for only in this way can one truly contemplate in faith the One Person of Christ and His entire work of salvation. Furthermore, we come to realize that Christ's mediatorship is neither limited to His divinity nor to His humanity alone.

As we deal with the Ascension of the Incarnate Christ, let us take notice how Newman highlights the soteriological meaning of this mystery which for him was actually the «triumph of redeemed man» and «the completion of his redemption»¹³⁹.

4.1. *The Ascension*

What was the very theological kernel of these sermons in a historical context such as that of Newman, when certain thinkers would claim that truth was to be based solely on empirical evidence? In the midst of a seemingly dominant scientific perspective of the nineteenth century, our author would pose these questions as he delves deeper into the mystery of the Ascension of Jesus: «Whither did He go? beyond the sun? beyond the fixed stars? Did He traverse the immeasurable space which extends beyond them all? Again, what is meant by *ascending*?»¹⁴⁰

More than giving scientific proofs of Christ's ascension, he was chiefly concerned with «the doctrine which accompanies the fact of the Ascension»¹⁴¹. It is without doubt that Newman aims at shedding light on the theological meaning of this mystery based on Scripture, Tradition, and Magisterium of the Church¹⁴². As we consider the questions raised by Newman, it becomes clear from the outset that what the Scripture narrates about Christ's ascension is a fact, and never a myth – indeed, a reality, but at the same time transcends the physical world. For the English theologian, the problem seeps in when a mutual encroachment between the respective provinces of faith and reason is introduced. And which according to him «is a form of this mistake which has

led men to apply such Scripture communications as are intended for religious purposes to the determination of physical questions»¹⁴³.

Along this line, J. Kent, in his article «Newman and Science», has this interesting remark: «Newman detected what he called ‘private judgment’ among scientists, which tempted them to assume principles for which they had no authority... This sort of private judgement infected every science which it touched with hostility to theology, a hostility (Newman said) which properly attached to no science in itself whatever. Fundamentally, the scientist should accept the authority of revelation»¹⁴⁴.

Newman simply stresses that «wonder and awe, humility, implicit faith, and adoration» are to be acquired by the believer as «incentives» brought about by the feast of Christ’s Ascension¹⁴⁵. It has to be borne in mind, therefore, that it is in the light of faith that one can grasp the truth of this mystery, and which obviously does not have to mix up with the laws of astronomy. Newman explains: «Christ’s Ascension to the right hand of God is marvellous, because it is a sure token that heaven is a certain fixed place, and not a mere state. That bodily presence of the Saviour which the Apostles handled is not here; it is elsewhere, – it is in heaven. This contradicts the notions of cultivated and speculative minds, and humbles the reason»¹⁴⁶.

Likewise, Newman clearly underlines that Christ’s Ascension safeguards the doctrine of *heaven* which should not be understood in a vague way as a «mere state», but indeed, a «certain fixed place». Consequently we arrive at a profound understanding that Christ ascended not as a «spirit» but along with His «bodily presence» which the Apostles were able to experience through their senses during the forty days He spent with them after His resurrection.

In another sermon on the feast of the ascension, Newman asserts in a very insightful manner the state of the glorified Christ in heaven: «Christ is already in that place of peace, which is all in all. He is on the right hand of God. He is hidden in the brightness of the radiance which issues from the everlasting Throne. He is in the very abyss of peace, where there is no voice of tumult or distress, but a deep stillness – stillness, that greatest and most awful of all goods which we can fancy –, that most perfect of joys, the utter, profound, ineffable tranquillity of the Divine Essence. He has entered into His rest»¹⁴⁷.

After dealing with the factualness of this mystery, it is relevant to underline how Newman aims at throwing light on the doctrinal meaning of this event: «Let me observe upon the doctrine which accompanies the fact of the Ascension»¹⁴⁸. In the light of certain passages from the New Testament, New-

man points out at once the biblical foundation and the soteriological meaning of the mystery of the ascension. Here we notice his usual approach which unites history with doctrine.

In the sermon we have been alluding to Newman stresses on the intrinsic connection between the texts from Romans 8:34 and 1 John 2:1, 2 in order to grasp Christ's constant act of Intercession on our behalf before the Father¹⁴⁹. All throughout this sermon, it can be observed how Newman emphasizes the concept of the «means» by which Jesus Christ would do His office as the One Eternal High Priest. From the outset, he states the parallelism that can be figured out from the Jewish High Priest's action in the temple and that of Christ in heaven: «As the Jewish High Priest, after the solemn sacrifice for the people on the great day of Atonement, went into the Holy of Holies with the blood of the victim, and sprinkled it upon the Mercy-Seat, so Christ has entered into Heaven itself, to present (as it were) before the Throne that sacred Tabernacle which was the instrument of His passion – His pierced hands and wounded side –, in token of the atonement which He has effected for the sins of the world»¹⁵⁰. Here it becomes clear that Newman has always been balanced in his Christological approach. While in many sermons he deals at length with the defense of the divinity of Christ, to safeguard at the same time the perfect humanity of Jesus has never been ignored.

One interesting detail that we ought to highlight further is the emphasis on the perfect humanity of the One and the Same Christ who ascended into heaven. Newman makes this striking contention: «Christ's presence, then, is promised to us still, though He is on the right hand of the Father. You will say, 'Yes; He is present as God.' Nay, I answer; more than this, He is the Christ, and the Christ is promised, and Christ is man as well as God. This surely is plain even from the words of the text. He said He was going away. Did He go away as God or as man? 'A little while, and ye shall not see Me;' this was on His death. He went away as man, He died as man; if, then, He promises to come again, surely He must mean that He would return as man, in the only sense, that is, in which He could return»¹⁵¹.

It seems clear that for Christ to be the sole Mediator and High Priest, His human nature as we have mentioned cannot be neglected. In Newman's sermon on the Incarnation, he would thus remark: «As He became the Atoning Sacrifice by means of His human nature, so is He our High Priest in heaven by means of the same. He is now in heaven, entered into the Holy place, interceding for us, and dispensing blessings to us. He gives us abundantly of

His Spirit; but still He gives It not at once from His Divine nature, though from eternity the Holy Ghost proceeds from the Son as well as from the Father, but by means of that incorruptible flesh which He has taken on Him»¹⁵².

With these words we can capture the very core of Newman's Christological approach to this mystery. Here we perceive the soundness by which he explains the perfect human nature of Christ as the «means» of doing His work of salvation. And so it can be said that the Atoning Sacrifice of Christ on the Cross would not have been possible without being truly man; the same holds true for His intercessory act as the High Priest in heaven, it can only be wrought by Him who ascended into heaven as the Incarnate Son of God.

When Newman postulates this mystery as the «completion» of the redemption, he simply maintains that even in Christ's ascension to the Father, the mystery of His *Hypostatic union* was never brought into dissolution. Here we come face to face with the mystery of the Incarnation which guarantees man's place in the realm of eternity with God. In a notable way Newman brings up the concepts of *marriage* and *birth* to be able to illustrate the consequence of the Incarnate God's entrance into heaven. He explicates this point in a Patristic undertone: «It was the last act, making the whole sure, for now man is actually in heaven. He has entered into possession of his inheritance. The sinful race has now one of its own children there, its own flesh and blood, in the person of the Eternal Son. O what a wonderful marriage between heaven and earth! It began in sorrow; but now the long travail of that mysterious wedding day is over; the marriage feast is begun; marriage and birth have gone together; man is new born when Emmanuel enters heaven»¹⁵³.

Here we recognize how Newman contemplated these mysteries as indeed essential in arriving at a global understanding of the Person of Christ and His divine mission. Like in all the mysteries of His life, it is not our intention here to simply complete the mosaic. As we have seen, Newman's meditation on the *Ascension* brought to light that it was the completion of Christ's work of redemption, that it was the last act of the Incarnate God which gives absolute certainty to the revealed truth that *now* man is actually in heaven.

4.2. *The Pentecost*

In the contemplation of the mysteries of the life of Jesus, the coming of the Holy Spirit cannot be considered a mere appendix. The soteriological relevance of this event, according to Newman, lies in that mysterious connection

between the ascension and the sending of the Paraclete as promised by Christ Himself. In one of our author's *Lectures on the Doctrine of Justification*, we find this important remark: «It would appear as if His going to the Father was, in fact, the same thing as His coming to us spiritually. I mean there is some mysterious unknown connection between His departing in His own Person, and His returning in the Person of His Spirit. He said that unless He went, His Spirit would not come to us; as though His ascending and the Spirit's descending, if not the same act, yet were very closely connected, and admitted of being spoken of as the same»¹⁵⁴.

Here we shall see further implications of the interplay between Christ and His Spirit. Although it is not our aim here to embark on an exhaustive study on Newman's theological approach to the Person and Work of the Holy Spirit, still it is relevant that we be able to have a glimpse of the soundness by which he connects Christology with Pneumatology – an approach he learned from his studies of the teaching of the Greek Fathers¹⁵⁵.

Upon considering the words of Newman we have alluded to above, we perceive that the ascension of Christ is essentially connected to Pentecost. In another passage of his *Lectures* he states: «Here we seem to see something of the meaning of the words – 'The Holy Ghost was not yet given, because that Jesus was not yet glorified;' for the gift brought by the Spirit was really this and nothing else, Jesus Himself glorified, ascended and invisibly returned»¹⁵⁶. Indeed, we see an instance how our author underlines that Christ's ascension did not mean His absence in the world but His presence through the ministration of the Holy Spirit – seeming paradoxical statement such as this have always been common in Newman as he comes face to face with God's mystery¹⁵⁷.

In Newman's sermon «Christ Hidden from the World», he would insist on the continued Presence of the glorified Lord in the world even after His ascension: «Christ is still on earth. He said expressly that He would come again. The Holy Ghost's coming is so really His coming, that we might as well say that He was not here in the days of His flesh, when He was visibly in this world, as deny that He is here now, when He is here by His Divine Spirit. This indeed is a mystery, how God the Son and God the Holy Ghost, two Persons, can be one, how He can be in the Spirit and the Spirit in Him; but so it is»¹⁵⁸.

Based on this view of Newman, we observe that the distinction of the two Persons of the Trinity is never dissolved, yet their respective missions are to be closely intertwined in order to understand the doctrinal meaning of the

history of our salvation. This simply puts into evidence the «harmony of the Divine Dispensation»¹⁵⁹. Newman «would observe of this part of the wonderful Economy of Redemption, that God the Son and God the Holy Ghost have so acted together in their separate Persons, as to make it difficult for us creatures always to discriminate what belongs to each respectively»¹⁶⁰.

«We have no reason – Newman argues – for supposing that the supernatural providences of God are not ordered upon a system of antecedents or second causes as precise and minute as is the natural system... Christ could not enter into the hearts of the ten thousand of the true Israel, till He came differently from His coming in the flesh – till He came in the Spirit»¹⁶¹. In these words of Newman we glimpse the reason behind Christ's coming in the Holy Spirit, that is, to apply His act of atonement, and to dwell in the hearts of every Christian. As one begins to study the mysterious process by which God manifests His providence into the world, a deeper appreciation of His loving plan for each man would surely evince.

Certainly, it is in the light of God's love that the history and the end of man are illuminated. Going back into the divine mission of the Holy Spirit, we preview how Newman underscores that it is through the Second Person of the Trinity that each man is introduced into that *communion* with the Father and the Son. This stress on Christ's indwelling in the Christian soul is grounded on Newman's profound understanding of the Pauline Christology. He upholds: «Let us not for a moment suppose that God the Holy Ghost comes in such sense that God the Son remains away. No; He has not so come that Christ does not come, but rather He comes that Christ may come in His coming. Through the Holy Ghost we have communion with Father and Son... The Holy Spirit causes, faith welcomes, the indwelling of Christ in the heart. Thus the Spirit does not take the place of Christ in the soul, but secures that place to Christ»¹⁶².

The Incarnation and Death of Christ on the Cross, His Resurrection and Ascension, the Sending of the Holy Spirit, all these events come into one so that each individual may receive the «Divine Indwelling». This is a *gift* which Newman is no other than the assurance «of some real though mystical fellowship with the Father, Son, and Holy Spirit, in order to this: so that both by a real presence in the soul, and by the fruits of grace, God is one with every believer, as in a consecrated Temple»¹⁶³.

To insist more on this point, R. Strange makes this interesting observation: «Every feature of man's redemption in Christ was presented by Newman

as only a part of a single act... And each part pointed to the same kind of salvation... The effect of this single act, whether considered in its parts or as a whole, was described as man's divinization»¹⁶⁴.

Let us further venture into Newman's recovery of the divinization of man as it is illuminated by that mysterious connection existing between the Mysteries of Christ and the action of His Spirit in the Church for according to the English theologian, «whatever is given us through the Church since Christ's ascension, is given by the Spirit»¹⁶⁵.

In this vein, C. S. Dessain underscores that «Newman insists on our union with Christ the Incarnate Word, and His Presence in the soul which the Spirit secures». One thing notable in this approach – according to Dessain – lies in the fact that «this was not to be an accepted teaching among the Roman theologians until the second half of the twentieth century»¹⁶⁶.

It is relevant to mention here as well that Newman is pioneering in this kind of Christological approach where emphasis is laid not only on the atonement of Christ on the Cross, but also on the *application* of it through His Resurrection. In one of his *Lectures* he postulates: «Thus His rising again was the necessary antecedent of His applying to His elect the virtue of that Atonement which His dying wrought for all men. While He was on the Cross, while in the tomb, while in hell, the treasure existed, the precious gift was perfected, but it lay hid; it was not yet available for its gracious ends; it was not diffused, communicated, shared in, enjoyed. Thus He died to purchase what He rose again to apply... He atoned, I repeat, in His own Person; He justifies through His Spirit»¹⁶⁷.

In the light of this lecture, J. Morales postulates that «the Christological approach is full of excellent results in Newman's construction. In this sense we must mention the particular justifying efficiency that, drawing from a typically Pauline topic, he attributes to the Resurrection of our Lord, who 'died for our sins and resurrected for our Justification'. Our author here shows himself clearly to be a pioneer of theses and developments that for the better would be adopted by future theology»¹⁶⁸. It is notable indeed how Newman delineates the soteriological meaning of Christ's Paschal Mystery – from the Cross to Pentecost.

Remarkably, it is in trying to deepen his grasp of the Catholic doctrine of man's justification that Newman rediscovers the inherent *unity* existing between the Cross, the Resurrection, the Ascension, and the Coming of the Holy Spirit; it is important to note that this is a typical theological endeavor of the Tractarian Movement¹⁶⁹.

In view of the theology of the Mysteries of the Life of Christ, Newman focuses on such a fundamental point for our present thesis: all that was wrought in the perfect humanity of Christ through the power of the Holy Spirit is intended to be repeated, to be continued, and to be given as a source and origin of the «Divine Life» for every Christian. In his sermon «Righteousness not of us, but in us», he laconically explains: «Let us never lose sight of this great and simple view, which the whole of Scripture sets before us. What was actually done by Christ in the flesh eighteen hundred years ago, is in type and resemblance really wrought in us one by one even to the end of time»¹⁷⁰.

What is unmistakable in Newman's approach both to Christology and Pneumatology is the essential unity of Christ and man which is made possible through the mission of the Holy Spirit. Thus it becomes patent once and for all that what Christ did in His perfect human nature is participated by each and every Christian through the power of the Holy Spirit¹⁷¹.

Remarkably, our author posits that by virtue of Christ's coming to us as a Spirit, man is able to participate in the Mysteries of His life: «He is formed in us, born in us, suffers in us, rises again in us, lives in us; and this not by a succession of events, but all at once: for He comes to us as a Spirit, all dying, all rising again, all living. We are ever receiving our birth, our justification, our renewal, ever dying to sin, ever rising to righteousness»¹⁷².

4.3. *The Second Coming*

In the select sermons of Newman particularly on the feast of the Ascension and on the season of Advent, we perceive an interesting treatment of the Second Coming of Christ. On the one hand, far from making curious speculations on this sublime subject, his aim has always been to insist on the Person of the ascended Christ who is «not a dream or a fancy, but really exists»¹⁷³, and is bound to come again in glory to judge every man on the Last day.

«He ascended, thence to descend again in due season to judge the world which He has redeemed. – Great is our Lord, and great is His power, Jesus the Son of God and Son of man. Ten thousand times more dazzling bright than the highest Archangel, is our Lord and Christ»¹⁷⁴. In this text we see an interesting connection between ascension and second coming in the light of Christ's one redeeming act.

The redemption wrought by Christ in His Person was done during His entire sojourn on earth up to His Paschal Mystery, yet without excluding the

mystery when He shall come for the second time to judge the living and the dead. One interesting detail we perceive here is the manner by which Newman insists on the Person of Jesus not only as Son of God, but also as Son of man. It is noteworthy indeed that as he speaks of the mystery of Second Coming, the insistence is laid on the perfect humanity of Jesus Christ.

Here we see Newman's sound Soteriological approach to the mystery of Christ: it is by becoming man, without ceasing to be God, that the Eternal Son of the Father raised human nature in His own Person to such a sublime degree – from His Incarnation up to His Ascension into heaven. He states: «By birth the Only-begotten and Express image of God; and in taking our flesh, not sullied thereby, but raising human nature with Him, as He rose from the lowly manger to the right hand of power – raising human nature, for Man has redeemed us, Man is set above all creatures, as one with the Creator, Man shall judge man at the last day»¹⁷⁵.

More than being overcome by fear, the English theologian insists on the authentic confidence that one ought to possess for Jesus who is to come as our Judge is also our *Brother*: «So honoured is this earth, that no stranger shall judge us, but He who is our fellow, who will sustain our interests, and has full sympathy in all our imperfections. He who loved us, even to die for us, is graciously appointed to assign the final measurement and price upon His own work. He who best knows by infirmity to take the part of the infirm, He who would fain reap the full fruit of His passion, He will separate the wheat from the chaff, so that not a grain shall fall to the ground. He who has given us to share His own spiritual nature, He from whom we have drawn the life's blood of our souls, He our brother will decide about His brethren. In that His second coming, may He in His grace and loving pity remember us, who is our only hope, our only salvation!»¹⁷⁶

Nothing can be more consoling for Newman than when we know how to contemplate Jesus Christ's Second Coming as our Saviour and at the same time our Brother. Certainly, Christ will never be stranger to man for He is God and Man. Here it can be said that just as He did not cease to be God when He became Incarnate, so now He never ceases to be Man even as He ascended into heaven. Moreover, we observe that all that Christ wrought into the world through the mysteries of His life are all done *propter nostram salutem*. By putting emphasis on Christ as our Brother, the English theologian communicates in a gentle tone his reflection so as to encourage others to respond not in a passive way, but in an active way to the mystery of Christ's Second Coming¹⁷⁷.

A notable aspect worth underlining in Newman's contemplation of this mystery is the theme Christ, the Mediator. According to him, Christ «is incessantly employed in watching over His Church, His purchased inheritance». Furthermore, «though we may not always understand His designs respecting it», he adds, «we may be sure He is taking the wisest measures for its final victory. For He suffered that He might triumph – and He died that He might gather together in one the children of God that were scattered abroad... Yet when He has effected this gracious purpose, then His earthly Kingdom will close – and, though the salvation of His redeemed people will be for ever... yet the particular system, the means by which they were brought to glory, the Church and all its attendant provisions will be done away»¹⁷⁸. The Sacraments, especially the Presence of Christ in the Holy Eucharist¹⁷⁹, have for Newman a supreme value in view of the mystery of the Second Coming of Christ. Such «direct intercourse with God» cannot be simply done in a private way, but always within the Church founded by Christ for a purpose, that is, mediatorial¹⁸⁰.

As Newman maintains in his sermon preached at St. Clement's, «the mediatorial Kingdom of Christ is not *eternal*, but for a time. It had a beginning, it will have an end. It was established for a particular purpose, a recovery of a sinful race. When that recovery is perfected, when all the saints of God are gathered to their rest, when the end of the world is come, then the Kingdom of the Mediator ceases. Till then it endures». All throughout this part of our treatment of this mystery of Christ, we have been trying to elucidate on this final point of our author: «The solemn judgment of mankind will be the last act of the Mediator»¹⁸¹.

It is worth observing here that in Newman, the Patristic idea of the various acts and offices of our Lord which necessarily involves both His natures that are always in concurrence as belonging to His One Person. Here, we shall deal further with His being a Judge. As our author insists on the coming of Christ to Judge both as perfect God and perfect Man, he underscores the right approach of every Christian to the mystery of Christ's coming. Interestingly, it is in the light of Augustine that Newman would go into a more precise understanding of the act of Christ's Judgment by virtue of His being the Incarnate Son of God¹⁸².

In Newman's sermon «Shrinking from Christ's Coming», he conjectures: «And still more trying is the peculiar prospect which presents itself of Christ's coming in judgment. What a prospect, to be judged for all our do-

ings by an unerring Judge»¹⁸³. Indeed, there are two realities worth observing: first, that Christ is bound to come again to judge, and second, that the awfulness of such judgment lies in that man who is to appear before Christ is a sinner, something which totally makes a great contrast at the thought of Jesus' impeccability. Here it cannot simply be ignored that what makes this day truly dreadful is man's consciousness of his own sinfulness before the Incarnate God whom he knew to have underwent such a mystery of humiliation for his sake.

By looking into Newman's various sermons on Christ's Second Coming, we can have a glimpse of the solemn and appalling tone by which Newman speaks of this mystery. Needless to say, in these sermons we perceive the personal dimension of his theological approach which is born of his constant allusion to that very sight when the individual finds himself before his Judge. Newman further accentuates how the immortal soul appears before Christ as an individual who comes face to face with his Maker¹⁸⁴.

He who is the *Object* of the Christian faith cannot simply be lost in oblivion as a mere figure of the past since He is radically the Incarnate Son of God, the center of the entire human history. Certainly, one who is worth believing in and hoping for cannot simply be an ordinary man of the past without any relevance for the world. And so Newman writes: «He lives still, that He has ever lived, who was once upon earth, who died, who disappeared, who said He would come again»¹⁸⁵.

CONCLUSION

In contemplating the mysteries of the life of Christ, one has to bear in mind that the event of the Incarnation in the womb of the Virgin, as well as His Hidden life and Public Ministry, are not sheer appendices or less important episodes in the history of man's redemption. All these are *salvific* realities in themselves, and that they are essentially united to and oriented towards the consummation of God's plan of salvation in the Paschal Mystery of Jesus Christ. Hence we perceive all throughout this study Newman's concern for the soteriological meaning of the history of Christ: «He was born of a woman, He wrought miracles, He fasted and was tempted in the desert, He suffered and was crucified, He was dead and buried; He rose again from the dead, He ascended on high, and 'liveth ever' with the Father – all for our sakes»¹⁸⁶.

Furthermore, based on this investigation, we come to an even deeper appraisal why in Newman's sermons on the mystery of the Incarnation much emphasis is laid on the *preexistence* of the Son; and this is to evince Christ's divine origin as well as to accentuate the radical truth of divine Revelation when God enters into the history of man. The risk which Newman detected among his contemporary thinkers was the tendency to merely consider Christ as «a man primarily and personally, with some vast and unknown dignity superadded, and that acquired of course after His coming into existence as man»¹⁸⁷. In the midst of such Christological problem, as his first biographer would say, Newman could only hope that an Athanasius would arise in England.

Indeed, in Newman's Patristic studies as well as in his sermons it becomes patent how he defends the *centrality* of the Incarnation of the Son, but it has to be made clear that in no way did he separate it from the rest of the mysteries of the life of Christ, especially in regard to the Paschal Mystery. As L. Scheffczyk pointed out, there may be objections coming from the modern penchant for a Christology-from-below as if Newman was only concern with the Incarnation and not with the death and resurrection, but then it has to be made clear that the English theologian would have simply responded in all clarity that the death and resurrection of Jesus only become significant, that is, salvific, when it is a matter of death and resurrection of the Incarnate God¹⁸⁸.

Nowadays, it is undeniable that certain authors seem to have a sense of dissatisfaction with Newman's approach to the humanity of Christ, even to a point of evaluating his Christology as bordering on the Monophysite. In this regard we can only recall Newman's *Apologia pro vita sua* where he defended himself as a man who was deeply conscious of the reappearance of the ancient Christological heresies in his own time, making it really difficult for him to have fallen into the same trap.

Let it be understood that perhaps many a times Newman insisted on the divine nature of Christ, but his immediate concern was first and foremost the One Divine Person of Christ. Here, I find it opportune to mention once again how he succinctly secures the balance of his approach to Christ particularly in dealing with the mystery of His Passion and Cross: «I own it, my brethren, I love to dwell on Him as the Only-begotten Word; nor is it any forgetfulness of His sacred humanity to contemplate His Eternal Person. It is the very idea, that He is God, which gives a meaning to His sufferings; what is to me a man,

and nothing more, in agony, or scourged, or crucified?» Indeed, nothing can be more concise than when Newman defends the revealed truth that only God Incarnate can save man, and not a *mere* man.

Looking into Newman's approach to the mysteries of the life of Christ, the emphasis on the true manhood of Christ is certainly not ignored but constantly safeguarded – and this is precisely on account of the reality of salvation which Christ wrought in His One Person «by means» of the perfect human nature He assumed. In one of his sermons, it is worth stressing how he laconically affirms the soteriological kernel of the doctrine of Christ's perfect humanity as formidable in understanding the mysteries of Christ, from His Incarnation to His Ascension: «As He became the Atoning Sacrifice by means of His human nature, so is He our High Priest in heaven by means of the same»¹⁸⁹.

Notes

1. W. WARD, *Life of John Henry Cardinal Newman*, vol. I, Longmans, Green, and Co., London, 1912, p. 42.
2. J. H. NEWMAN, *Parochial and Plain Sermons*, vol. III, no. 12, Ignatius Press, San Francisco, 1997, pp. 592-593.
3. Cfr. J. MORALES, «Mariología de John H. Newman», *Scripta de Maria*, III (1980) 496.
4. J. Morales observes several important studies made by Newman during the first semester of 1841. The first study of our author was a critique on the work of Henry Hart Milman entitled, «History of Christianity». It was clear for Newman that this Anglican historian has a clear tendency towards reductionism both of history and dogma. His method of approach to the Christian history was very much secular, and in his Christological position, a Sabellian undertone can be observed. Newman in his review, «Milman's View of Christianity», painstakingly exposed the danger of forgetting the peculiarity of Divine Revelation, as well as the eventual suppression of the religious truth itself. A patent negative element that Newman highlights in this work is its omission or «silence» in regard to the dogma of the Divinity of Christ. Cfr. J. MORALES, *Newman (1801-1890)*, Rialp, Madrid, 2010, pp. 154-155.
5. *P.S.*, III, no. 10, p. 566.
6. *P.S.*, V, no. 2, p. 971.
7. In this vein, Benedict XVI's *Jesus of Nazareth*, has an interesting point worthy of consideration. Talking about the narratives of Christ's infancy, he makes an interesting remark as to how Christology developed from a concrete fact, from an «event» in the history of humanity. From this, affirmation it can be observed that the historicity of the Incarnation is central so that one is led to affirm that the study of Christ does not emanate from a mere idea but from an *event* that occurred in a town called Nazareth. Cfr. RATZINGER, J., *Jesus of Nazareth: The Infancy Narratives*, Image, New York, 2012, p. 54.
8. Cfr. R. LA DELFA, «Christ and the Face of the One and Triune God», *Louvain Studies*, 35 (2011) 266.
9. *P.S.*, V, no. 7, p. 1015.
10. It is also worth observing that theological and philosophical terms such as *nature* and *substance* are used by Newman without any reticence, something which he saw as lacking in many protestant preachers of his day. Cfr. J. H. NEWMAN, *Discourses to Mixed Congregations*, Longmans, Green and Co., London, 1929, pp. 345-346.
11. *P.S.*, V, no. 7, p. 1018.
12. Looking into Newman's Patristic investigations, we observe well how he undscores the teaching of Leo the Great of the «intercommunion of Christ's person and ours» which can be rightly be understood within that mysterious calling of man to a life of holiness in Christ. Cfr. J. H. NEWMAN, *Select Treatises of St. Athanasius in Controversy with the Arians*, vol. II, Christian Classics, Westminster, 1887, pp. 190-191.

13. *P.S.*, V, no. 7, p. 1014.
14. *P.S.*, V, no. 7, p. 1016.
15. It has to be made clear that the confession of the perfect humanity of Christ entails the doctrine of His impeccability. According to Newman, the Eternal Son of God «came by miracle, so as to take on Him our imperfection without having any share in our sinfulness». It was constant in Newman, as he highlights the doctrine of Christ as the New Adam that «He was not born as other men are». In the end what is being expressed here is precisely what is being professed in the Creed, «conceived by the Holy Ghost, born of the Virgin Mary». Emphatically, as our author would put it, «our Lord came as the Son of Man, but not the son of sinful Adam» (*P.S.*, II, no. 3, p. 247).
16. Cfr. *P.S.*, II, no. 12, p. 309.
17. I. KER, «Newman and the Postconciliar Church», in S. L. JAKI, *Newman Today: Papers Presented at a Conference on John Henry Cardinal Newman*, S. L. Jaki (ed.), Ignatius Press, San Francisco, 1989, p. 131.
18. In the light of a genuine development of the Christian doctrine which considers the centrality of the Incarnation from which all doctrines proceed, Newman posits that the doctrine of the *Theotokos* is the «logical» consequence of the «the determination of the date of our Lord's birth» as «historical». Cfr. J. H. NEWMAN, *An Essay on the Development of Christian Doctrine*, Christian Classics, Westminster, 1968, p. 54.
19. J. H. NEWMAN, *Catholic Sermons of Cardinal Newman*, Birmingham Oratory (ed.), Burns & Oates, London, p. 24.
20. *P.S.*, V, no. 7, pp. 1017-1018.
21. *P.S.*, II, no. 10, pp. 295-296.
22. *P.S.*, II, no. 7, p. 270.
23. *P.S.*, II, no. 10, p. 296.
24. Cfr. *P.S.*, II, no. 10, p. 296.
25. *P.S.*, II, no. 10, p. 296.
26. Cfr. J. H. NEWMAN, *Fifteen Sermons Preached Before the University of Oxford*, SPCK, London, 1970, p. 176.
27. *P.S.*, VII, no. 6, p. 1463.
28. *P.S.*, VII, no. 6, p. 1466.
29. *P.S.*, IV, no. 16, p. 886.
30. *P.S.*, VII, no. 6, p. 1466.
31. *P.S.*, IV, no. 16, p. 887.
32. *P.S.*, IV, no. 16, p. 889.
33. *P.S.*, III, no. 12, p. 592.
34. *P.S.*, II, no. 7, p. 270.
35. *P.S.*, II, no. 7, p. 270.
36. J. H. NEWMAN, *An Essay in Aid of a Grammar of Assent*, Burns, Oates, & Co., London, 1870, p. 457.
37. *P.S.*, VII, no. 6, p. 1464.
38. J. H. NEWMAN, *Sermons Bearing on Subjects of the Day*, Christian Classics, Westminster, 1968, p. 54.
39. *P.S.*, III, no. 12, p. 589.
40. As to Newman's Christological sermons, D. Robinson would succinctly observe: «The satisfaction of 'knowing' Christ comes in the mystery of connections, such as that between the binary of temptation and the Holy Spirit. Questions generate questions in Newman's homiletic economy. One questions leads to another» (ROBINSON, D., «Preaching», in I. KER

- and T. MERRIGAN, *The Cambridge Companion to John Henry Newman*, Cambridge University Press, New York, 2009, p. 250).
41. *P.S.*, III, no. 12, p. 584.
 42. At the thought of Christ's Temptations, Newman would pose these questions: «Why was it undergone at all, seeing our redemption is ascribed to His death, not to it? Why was it so long? What took place during it? What was Satan's particular object in tempting Him? How came Satan to have such power over Him as to be able to transport Him from place to place? And what was the precise result of the temptation? These and many other questions admit of no satisfactory solution» (*P.S.*, III, no. 12, p. 584).
 43. *P.S.*, III, no. 12, pp. 584-585.
 44. *P.S.*, V, no. 9, p. 1034.
 45. *P.S.*, VI, no. 14, p. 1306.
 46. *P.S.*, V, no. 9, pp. 1033-1034. Indeed, Newman's stress on Christ's *sympathy* with man is evident, but then, he would also underline the existing difference between Christ's temptation and ours: «This is the difference between Christ's temptation and ours: His temptations were without sin, but ours with sin... and though He was tempted, yet it was by what was good in the world's offers, though unseasonable and unsuitable, and not by what was evil in them. He overcame what it had been unbecoming to yield to, while he felt the temptation. He overcame also what was sinful, but He felt no temptation to it» (*P.S.*, V, no. 9, pp. 1035-1036).
 47. J. H. NEWMAN, *Discussions and Arguments on Various Subjects*, Longmans, Green, and Co., London, 1911, p. 397.
 48. *P.S.*, III, no. 12, p. 588.
 49. *G.A.*, p. 444.
 50. *P.S.*, I, no. 23, pp. 190-191.
 51. *G.A.*, p. 450.
 52. Cfr. *P.S.*, I, no. 16, p. 136.
 53. *P.S.*, III, no. 18, p. 651.
 54. *P.S.*, II, no. 21, p. 382.
 55. *P.S.*, III, no. 18, p. 651.
 56. J. H. NEWMAN, *Two Essays on Biblical and on Ecclesiastical Miracles*, Christian Classics, Westminster, 1969, p. 31.
 57. J. H. NEWMAN, *Catholic Sermons...*, pp. 80-81.
 58. *P.S.*, V, no. 7, pp. 1014-1015.
 59. *P.S.*, III, no. 18, p. 650.
 60. *P.S.*, VII, no. 9, pp. 1491.
 61. J. H. NEWMAN, *Catholic Sermons...*, pp. 90-91.
 62. From the outset, we observe that Newman did not explicitly use the term «Paschal Mystery», instead, he often implied in his written works the credal terminology of the mysteries of the life of Christ such as what we observe in this sermon: «Weak though we be, and solitary, God forbid we should not in our turn hand it on; glorifying Him by our lives, and in all our words and works witnessing Christ's passion, death, and resurrection!» (*P.S.*, I, no. 22, p. 188).
 63. *Mix.*, pp. 320-321.
 64. *P.S.*, III, no. 12, p. 591.
 65. *P.S.*, III, no. 11, p. 577.
 66. *P.S.*, VI, no. 7, pp. 1244-1245.
 67. Cfr. *S.D.*, pp. 27-28.
 68. *S.D.*, p. 37.

69. Cfr. J. H. NEWMAN, *Sermons 1824-1843: On the Liturgy and on Christ the Mediator*, vol. I, P. Murray (ed.) Clarendon Press, Oxford, 1991, p. 254.
70. In the year 1849, it is interesting to observe in Newman's *Sermon Notes* some of his «Catechetical Instructions». In dealing with the theme *De Redemptione*, Newman writes dated October 9: «Sin leads to the doctrine about Christ: 'And in Jesus Christ, His only Son, our Lord... born of the Virgin Mary,' i.e. God coming in the flesh» (J. H. NEWMAN, *Sermon Notes of John Henry Cardinal Newman, 1849-1878*, Fathers of the Birmingham Oratory (eds.), Gracewing, Leominster, 2000, p. 296).
71. *S.N.*, p. 296.
72. *Mix.*, p. 109.
73. *P.S.*, VI, no. 6, p. 1234. Newman explains further this point: «But, though He took on Himself the nature of man, He took not on Him that selfishness, with which fallen man wraps himself round, but in all things He devoted Himself as a ready sacrifice to His Father. He came on earth, not to take His pleasure, not to follow His taste, not for the mere exercise of human affection, but simply to glorify His Father and to do His will. He came charged with a mission, deputed for a work; He looked not to the right nor to the left, He thought not of Himself, He offered Himself up to God» (*Mix.*, pp. 109-110).
74. Cfr. *Ath.*, II, pp. 331-332.
75. *Mix.*, pp. 305-306.
76. *Mix.*, p. 306.
77. *Mix.*, p. 306.
78. *Mix.*, p. 306.
79. *Mix.*, p. 306.
80. *Mix.*, p. 307.
81. And so he conjectures: «One drop of His blood had been sufficient to satisfy for our sins; He might have offered His circumcision as an atonement, and it would have been sufficient; one moment of His agony of blood had been sufficient, one stroke of the scourge might have wrought a sufficient satisfaction» (*Mix.*, p. 307).
82. *Mix.*, pp. 307-308.
83. Cfr. *M.D.*, p. 35.
84. *Mix.*, p. 311.
85. *Mix.*, p. 325.
86. *Mix.*, p. 325.
87. *Mix.*, pp. 329-330.
88. Cfr. R. STRANGE, «Newman and the Mystery of Christ», in I. KER and A. G. HILL, *Newman after a Hundred Years*, Clarendon Press, Oxford, 1990, pp. 323-324.
89. *Mix.*, pp. 333-334.
90. *Mix.*, pp. 334-335.
91. *S.N.*, p. 301.
92. *Mix.*, p. 336.
93. *Mix.*, p. 340.
94. *P.S.*, VI, no. 6, p. 1231.
95. *P.S.*, III, no. 11, p. 579.
96. Our author succinctly remarks: «Yet the cross our triumph – sanctified by Him who hung it; predicted under the figure brazen serpent. It is now a means of grace» (*S.N.*, pp. 301-302).
97. *P.S.*, III, no. 11, p. 572.
98. *P.S.*, III, no. 11, p. 579.
99. *P.S.*, III, no. 11, p. 578.
100. Cfr. I. KER, *The Achievement of Newman*, University of Notre Dame Press, Indiana, 1990, p. 83.

101. *P.S.*, III, no. 11, p. 578.
102. *P.S.*, III, no. 11, pp. 578-579.
103. *P.S.*, I, no. 19, p. 158.
104. *Mix.*, p. 339.
105. *P.S.*, III, no. 10, p. 569.
106. *Mix.*, p. 341.
107. *P.S.*, VI, no. 6, p. 1231.
108. *P.S.*, VI, no. 6, p. 1236.
109. *P.S.*, VI, no. 5, p. 1226.
110. *P.S.*, VI, no. 6, p. 1231.
111. *P.S.*, VI, no. 6, p. 1234.
112. *Ath.*, II, p. 62.
113. Cfr. *P.S.*, VI, no. 6, p. 1236.
114. *S.N.*, p. 271.
115. *S.N.*, p. 296.
116. *S.N.*, p. 302.
117. *P.S.*, VI, no. 10, p. 1265.
118. Cfr. J. H. NEWMAN, *John Henry Newman and the Abbé Jager: A Controversy on Scripture and Tradition (1834-1836)*, L. Allen (ed.), Oxford University Press, London, 1975, p. 3.
119. *P.S.*, III, no. 25, p. 720.
120. *P.S.*, III, no. 25, p. 720.
121. *P.S.*, III, no. 12, p. 588.
122. Cfr. C. SCHÖNBORN, *Dios ha enviado a su Hijo*, Edicep, Valencia, 2006, p. 281.
123. *P.S.*, II, no. 13, pp. 317-318.
124. *S.N.*, p. 302.
125. *P.S.*, II, 13, p. 318.
126. J. H. NEWMAN, *Fifteen Sermons...*, p. 27.
127. *P.S.*, II, no. 13, p. 316.
128. *P.S.*, II, no. 13, p. 317.
129. *P.S.*, II, no. 13, p. 318.
130. «A like mystery again is cast around that last period of His earthly mission. Then He was engaged we know not how, except that He appeared, from time to time, to His Apostles» (*P.S.*, III, no. 12, p. 584).
131. *P.S.*, I, no. 22, p. 181.
132. *P.S.*, I, no. 22, pp. 181-184.
133. Cfr. *M.D.*, p. 45.
134. *P.S.*, I, no. 22, p. 181.
135. *P.S.*, I, no. 22, p. 181.
136. *P.S.*, II, no. 12, p. 592.
137. *P.S.*, II, no. 13, p. 319.
138. *P.S.*, VI, 5, p. 1227.
139. J. H. NEWMAN, *Meditations and Devotions*, I. Ker (ed.), Paulist Press, New York, 2010, p. 55.
140. *P.S.*, II, no. 18, p. 359.
141. *P.S.*, II, no. 18, p. 360.
142. «Newman did not simply use the language of empiricism as a polemical device. He used it because he believed that one had to use it, that one could only escape from the consequences of using it by recognizing the existence of overriding authority, not only the authority of the self-revelation of the divine in the experience of conscience, but also the authority of the Church, tradition and Scripture» (J. KENT, «Newman and Science», *Louvain Studies*, 15, [1990] 268).

143. J. H. NEWMAN, *Fifteen Sermons...*, p. 59.
144. J. KENT, «Newman and Science», in *Louvain Studies*, 15 (1990) 270.
145. *P.S.*, II, no. 18, pp. 358-359.
146. *P.S.*, II, no. 18, p. 359.
147. *P.S.*, VI, no. 16, p. 1330.
148. *P.S.*, II, no. 18, p. 360.
149. Cfr. *P.S.*, II, no. 18, p. 358.
150. *P.S.*, II, no. 18, p. 358.
151. *P.S.*, VI, no. 10, p. 1265.
152. *P.S.*, VI, no. 5, p. 1226.
153. *M.D.*, p. 55.
154. J. H. NEWMAN, *Lectures on the Doctrine of Justification*, Longmans, Green, and Co., London, 1908, p. 206.
155. Cfr. C. S. DESSAIN, «Cardinal Newman and the Eastern Tradition», *The Downside Review*, 94 (1976) 83-98; *John Henry Newman*, Nelson, London, 1966, p. 55.
156. *Jfc.*, p. 221.
157. Cfr. *P.S.*, VI, no. 10, p. 1262.
158. *P.S.*, IV, no. 16, p. 892.
159. *Jfc.*, p. 206.
160. *Jfc.*, p. 208.
161. *Jfc.*, pp. 215-216.
162. *P.S.*, VI, no. 10, pp. 1265-1266.
163. *P.S.*, II, no. 3, p. 249.
164. R. STRANGE, *Newman and the Gospel of Christ*, Oxford University Press, New York, 1981, p. 133.
165. *Jfc.*, p. 203.
166. C. S. DESSAIN, *John Henry Newman*, p. 57.
167. *Jfc.*, p. 206.
168. J. MORALES, «Newman and the Problems of Justification», in JAKI, S. L., *Newman Today: Papers Presented at a Conference on John Henry Cardinal Newman*, Ignatius Press, San Francisco, 1989, p. 150.
169. R. Strange conjectures that in Newman's sermons, as well as in his *Lectures on Justification*, the «implicit unity» in these mysteries of Christ. He adds that «it seems that they also presented a common enough aspect of Tractarian preaching» (R. STRANGE, *Newman and the Gospel of Christ*, p. 133).
170. *P.S.*, V, no. 10, p. 1047.
171. Cfr. *P.S.*, V, no. 10, pp. 1047-1048.
172. *P.S.*, V, no. 10, p. 1048.
173. J. H. NEWMAN, *Sermons Preached on Various Occasions*, Christian Classics, Westminster, 1968, p. 37.
174. *P.S.*, II, no. 3, p. 252.
175. *P.S.*, II, no. 3, p. 252.
176. *P.S.*, II, no. 3, p. 252.
177. Cfr. J. H. NEWMAN, *Sermons 1824-1843...*, p. 350.
178. J. H. NEWMAN, *Sermons 1824-1843...*, pp. 265-266.
179. «How almighty love and wisdom has met this. He has met this by living among us with a continual presence. He is not past, He is present now. And though He is not seen, He is here. The same God who walked the water, who did miracles, etc., is in the Tabernacle. We come

- before Him, we speak to Him just as He was spoken to 1800 years ago... Nay, further, He [does] not [merely] present Himself before us as the object of worship, but God actually gives Himself to us to be received into our breasts. Wonderful communion» (S.N., pp. 128-129).
180. Cfr. J. H. NEWMAN, *Sermons 1824-1843...*, p. 265.
181. Cfr. J. H. NEWMAN, *Sermons 1824-1843...*, pp. 265-266.
182. «Again S. Augustine says of judgment: 'He judges by His divine power, not by His human, and yet man himself will judge, as the 'Lord of Glory' was crucified.' And just before, 'He who believes in Me, believes not in that which he sees, lest our hope should be in a creature, but in Him who has taken on Him the creature, in which He might appear to human eyes'» (*Ath.*, II, pp. 241-242).
183. *P.S.*, V, no. 4, p. 990.
184. Cfr. J. H. NEWMAN, *Sermons 1824-1843...*, pp. 225-226.
185. *O.S.*, p. 37.
186. *P.S.*, V, no. 10, p. 1046.
187. J. H. NEWMAN, *Tracts for the Times*, vol. III, Ams Press, New York, 1969, pp. 35-36.
188. Cfr. L., SCHEFFCZYK, «Newman's Theory of Development of Dogma in the Light of Recent Criticism», in M. K. STROLZ, *In Search of Light: Life Development Prayer: Three Essays on John Henry Newman*, M. K. Strolz (ed.), International Centre of Newman Friends, Rome, 1985, p. 53.
189. *P.S.*, VI, no. 5, p. 1226.

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